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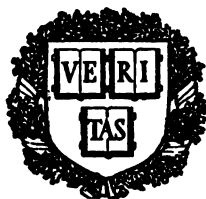


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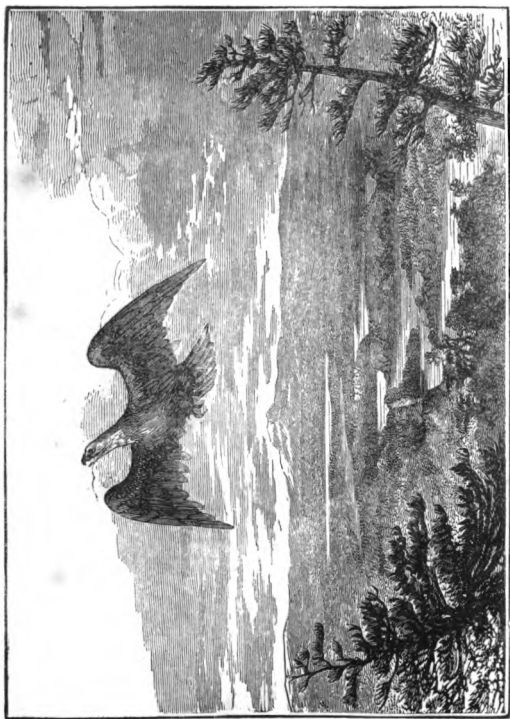


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THE

PLEASANT WAY.



"They who enter this path shall mount up with wings as Eagles." See p. 162.

THE
PLEASANT WAY.

**"Her ways are ways of pleasantness, and all
her paths are peace."—PROV. 3: 17.**

**Written for the Massachusetts Sabbath School Society, and
revised by the Committee of Publication.**

BOSTON:
MASSACHUSETTS SABBATH SCHOOL SOCIETY,
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CONTENTS.

CHAPTER I.

	Page.
INTRODUCTORY REMARKS,	7

CHAPTER II.

JUSTICE,	13
--------------------	----

CHAPTER III.

INDUSTRY,	29
---------------------	----

CHAPTER IV.

FILIAL DUTIES,	45
--------------------------	----

CHAPTER V.

FILIAL DUTIES—CONTINUED,	60
------------------------------------	----

CHAPTER VI.

GOVERNING THE TONGUE,	Page. 73
---------------------------------	-------------

CHAPTER VII.

TEMPERANCE,	89
-----------------------	----

CHAPTER VIII.

BENEVOLENCE,	105
------------------------	-----

CHAPTER IX.

HUMANITY,	127
---------------------	-----

CHAPTER X.

PIETY,	143
------------------	-----

CHAPTER XI.

CONCLUSION,	160
-----------------------	-----

THE PLEASANT WAY.

CHAPTER I.

INTRODUCTORY REMARKS.

“There is a path that leads to God,
All others go astray ;
Narrow but pleasant is the road,
And Christians love the way.”

My young readers, were you about to set out on a journey, and two paths presented themselves to your view, how should you be governed in your choice? Suppose that you should make inquiries respecting them, and ascertain that one was much shorter than the other, but was a very dangerous and unpleasant road; while the other, though a little further, was a “pleasant way;” which should you prefer? The latter, undoubtedly. You had rather

go a little further, and enjoy the journey, than go by a shorter road, and be constantly subject to danger and trouble. This is perfectly natural and right. We always love *pleasant* things—pleasant journeys, pleasant countenances, pleasant weather, pleasant men, &c.

My young friends, we are all setting out on a journey, and are all traveling to the same country—eternity. There are two roads that present themselves to our view. One is a narrow but pleasant way, in which the pilgrims have much to hope for, but nothing to fear. The river of life supplies them with pure and refreshing water, and they are fed with the sweet bread of heaven. Each step they take carries them nearer to the celestial city. Their happiness increases in proportion to their onward progress, till at last all tears are wiped away from their eyes, and they are admitted into the heavenly mansions prepared for them. This, young readers, is the path of peace, the “pleasant way,” to which this little book is intended to direct you.

The other road is a broad one, and is more frequented than the one just described. It offers many pleasures to those who walk in it, but, alas, they are all guilty and unholy ones. The pilgrim finds in it but little real satisfaction, mingled with many disappointments; and, what is worse, the latter increase every step he takes, and render him more unhappy. As he goes on in his journey, clouds and darkness rise around him, and he hears the distant mutterings of an impending storm; and at last, when at his journey's end, he finds that though in eternity, he is far from the place which he hoped and expected to reach. He finds, too late, that he has taken the wrong path, and now he must suffer the consequences of it for ever.

I suppose, my young readers, that you all intend to take the pleasant and safe way as your path, and avoid the one which leads to such a fearful end. But if you would do this, one thing is absolutely necessary; it is that you should have a *good character*. By this, I do not mean what men of the world often call a good

character—mere outward morality—but I mean a character that God will love and approve.

All intelligent beings, good and bad, have a character of some kind; this character is made up of various virtues or vices—in holy beings, of the former, and in sinful ones, of the latter. The character of every good being, you all know, is made up of certain virtues, which unite and form one beautiful whole. Each one is different from the other; yet they all, when combined, form one harmonious character, as in music the different sounds in a strain form one melodious symphony. No one is opposed to the other, but each adds to the beauty of the whole.

I have thought that a little book, illustrating in a familiar and interesting manner some of those virtues which constitute the character of the pilgrim in the “pleasant way,” might be of service to the young, in leading them to admire these traits of character, and in persuading them to adopt them as their own. And I would invite your attention, young reader, to the fol-

lowing pages, not merely that you may read them, but that you may ponder over these things, and consider them, and apply them to yourself, if you think them good and desirable.

You must not expect, however, that I have invented any new virtues, or discovered any new traits of character. Those of which this book treats were known and practised thousands of years ago, by patriarchs, prophets, apostles, and by Christ himself; they are also preached at this day by the faithful Christian minister. Do you ask, "Why, then, have you written another book about them? I will reply by asking you a question: Why does your pastor come from Sabbath to Sabbath to urge sinners to repentance, and to invite them to walk in the ways of holiness? If he has once delivered his message, why does he repeat it? Ah, it is because men are so hardened by sin, that in religious matters they must have "line upon line, and precept upon precept." It is not enough to repeat to them once the declarations of the Bible, and to hold forth to their view once the

beauty of religion and virtue; they must be repeatedly urgèd and invited, before they will accept. And it is for this reason, my young friends, that I now invite your attention to this book. It is that you may now be persuaded, if you never have been before, to say to your heavenly Father, • “My Father, thou art the Guide of my youth.” It is that you may be entreated to secure those virtues as your own, without which you can never expect to walk in the “ways of pleasantness.”

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CHAPTER II.

JUSTICE.

“Be just, and fear not.”

JUSTICE, my young friends, is that virtue which leads a man to respect the rights of his neighbor, to avoid injuring him, and to act towards him from right motives. It is a very important part of the character of him who walks in the path of virtue, and one with which he cannot possibly dispense. Justice is also a very prominent attribute in the character of God, though pagans seem to have given their imaginary deities almost every other trait of character. Through all the ages of eternity, God has never committed one act of injustice. When he cast from heaven those angels who “kept not their first estate,” he was just. When he drove our first parents

from Paradise, and pronounced the sentence of death upon them and their posterity, he was just. When he overthrew the old world with a deluge, he was just. When he destroyed the cities of the plain with fire, he was just. He was just when he threatened Nineveh with destruction, as well as when he spared it for its repentance. And, finally, when he would save fallen man from endless ruin, he consults justice as well as mercy.

God is not only just himself, but he commands his intelligent creatures so to be. He has frequently declared his love of justice, in his word, and promised rewards to the just. For instance, read the following: "That which is altogether just shalt thou follow, that thou mayst live, and inherit the land which the Lord thy God giveth thee." "Blessings are upon the head of the just." "There shall no evil happen to the just." In like manner, he has threatened those who depart from justice, as the following texts will show: "The wicked have drawn out the sword, and have bent their bow to cast down the poor and

needy, and to slay such as be of upright conversation. Their swords shall enter into their own hearts, and their bows shall be broken." "He that oppresseth the poor, reproacheth his Maker." "He that oppresseth the poor to increase his riches, shall surely come to want." "Wo unto him that useth his neighbor's service without wages, and giveth him not for his work." "To crush under his feet all the prisoners of the earth, to turn aside the rights of a man before the face of the Most High, to subvert a man in his cause, the Lord approveth not."

In the Bible we find many examples of holy men, who walked with God and hated all injustice and cruelty. But I will pass over these, and notice one striking instance recorded in profane history. I allude to Aristides, who lived 460 years before our Saviour, and though a heathen, possessed this trait of character in an uncommon degree. He was once carrying on a prosecution against an enemy; and after he had brought forward his charges, the judges were going to decide the case,

without hearing the other party; but Aristides, who had more regard for justice than for his own personal interest, interceded in behalf of his enemy, that he might be allowed the privilege of making his defence. At another time, after a battle, he was left to guard the prisoners and spoils which had been taken. There was much gold and silver scattered about, and rich garments, and other booty in abundance. Most men, in this situation, would have helped themselves; but Aristides neither touched any thing himself, nor suffered any one else to. Thus, though a poor man, observes Plutarch, he gained the royal and divine title of *The Just*, to which kings and princes have too seldom aspired. Though he occupied the highest offices, and had abundant means to enrich himself from the public treasury, yet he lived and died a poor but just man; and it is said he did not leave money enough after his death to defray his funeral expenses.

But though we occasionally find bright specimens of justice among men, yet they

are very few. When we look abroad upon the world, we see little else but injustice, cruelty, and oppression, and our "ears are pained with every day's report of wrong and outrage." It seems as if man was the greatest enemy of his race. He does not hesitate to oppress his weaker brother, and thinks nothing of grinding him to the dust merely for the sake of gain. Were Solomon now alive, he might say as truly as he once did, "So I returned and considered all the oppressions that are done under the sun; and, behold, the tears of such as were oppressed, and they had no comforter: and on the side of their oppressors there was power; but they had no comforter." Truly may we say,

"Man's inhumanity to man
Makes countless millions mourn."

History records many instances of gross injustice. To select one among the many in the Bible, read the account of Pharaoh. He oppressed the children of Israel, and held them in cruel bondage; and when he found their number was rapidly increasing,

to prevent a rebellion, he did not hesitate to put all their sons to death as soon as born. He also afflicted them with hard bondage, and "made their lives bitter." But such conduct was not without its reward; for the oppressor and his host were soon overthrown in the midst of the sea.

Numerous other instances might be cited from the Bible, to show how prone man is to transgress the laws of justice; but this one is enough for our purpose. We will now turn to the other kind of history, generally called profane history. But here I am at a loss what to select from among the thousand acts of injustice which disfigure its pages; for ancient history is almost entirely one catalogue of war, injustice, and cruelty. But passing over the bloody track of conquerors, and generals, and kings, let us go to the more humble one of the private citizen. When Philip of Macedon, the father of Alexander the Great, returned from his conquests, he brought home with him a large number of slaves or captives, as was usual for conquerors in

those days. When these slaves were sold, one of them, a very aged man, was bought by a painter who resided in Athens, named Parrhasius. And what do you suppose the painter did with this poor old man? O, humanity, blush while it is related! He carried him to his house, and there put him to death by the most lingering and cruel torture, that he might copy upon his canvass the dreadful suffering depicted on his countenance! Imagine the venerable man, with silvery locks and wrinkled forehead, bending beneath the cares and toils of half a century; and see his hard hearted master striving to torment him to the utmost of his skill; and to wring from him the most heart-rending expressions of countenance, as though there were not suffering enough in the world already. And all this that he may be enabled more accurately to represent human suffering in a picture he is about to paint! O man—unjust and cruel man—thou art the greatest enemy to the happiness of thy race!

My young readers, no doubt, would abhor such a man, and detest his cruelty; and

they would all shrink from the thought of ever being guilty of such a crime. But you must remember that those men who occasion so much suffering in the world were once innocent children. Then it was, undoubtedly, that they formed the habit of injustice, and first began to practise it. Perhaps it was by tormenting animals, or by unjustly getting away the playthings of a younger brother or sister. They forgot that "he that is unjust in the least, is unjust also in much." How often do we see children who play the tyrant as effectually as did Pharaoh or Parrhasius, though on a much smaller scale! Like them, they seem to take delight in tormenting others, and inflicting wrongs upon them. Nor do they hesitate to take advantage of the ignorance and calamities of their playmates. Such children are not uncommon; and they are always a terror to all younger than themselves. Do you think it strange if they make unjust and cruel men? They are certainly in the way of becoming such.

Will you not endeavor, then, my young friends, always to act with justice towards

your playmates? Remember the example of our Saviour, who was just in all his ways, and who is termed "the Holy One and the Just." Remember that God is always displeased with injustice, whether in men or children. Remember, also, that by acting justly and honorably, you will not only secure the love of God, but the love of men. No one loves an unjust man. He is feared and shunned by all, and no one will trust him. Neither does any one desire to deal with him, for he would not hesitate to take advantage of the ignorance of others, and thus impose upon them. What would you think of a judge, who, in the face of plain facts, should decide a case directly opposite to what was proved to be true, and which he knew to be right? You would say that such a man had no love of justice, and deserved to be hurled from his seat in court. But what do you think of the individual—man, woman, or child—who will constantly take advantage of the ignorance or weakness of others—who does not hesitate to cheat his neighbor of his property or reputation, providing he

can do it without being discovered? Is he not guilty of as gross injustice as the judge; and does he not deserve as strong condemnation?

Another reason why you should be just is, that by so doing you will make yourself happy. The right path—the path of duty—is always the pleasantest path in the end, however it may appear at the first view; and by walking in this path, you will have a quiet conscience, which is reward enough to satisfy any one.

There is another subject, intimately connected with this, to which I wish to direct your attention before I close this chapter. You are perhaps surrounded by those who have no regard for justice, and who will sometimes injure you; and the question arises, How shall I receive these injuries? Your natural heart would say, "If any one strikes you, strike him back again; if he slanders you, go directly and slander him; if he cheats you, cheat him also." But is *this* the way to receive an injury? Let those who like it act by it; but there is a "more excellent way," which I trust

you will all prefer to follow. It is this, "Resist not evil." It is the rule which our Saviour adopted, in all his intercourse with men. It is comprised in his command to Peter to forgive a man "seventy times seven," rather than return an injury.

If others treat you unjustly, you will not be likely to better yourself any by resisting their injury. Better, far better, to forgive it; for by so doing you remain innocent, and enjoy the approbation of your consciences. Remember the example of our Redeemer, who, when he was reviled, reviled not again. "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Beautiful example of forgiveness! Never was man more unjustly treated, yet never was there exhibited such meekness, forbearance and gentleness. The dying martyr Stephen, also, set a rare and beautiful example of forgiveness, when he spent his last breath in prayer for his murderers.

Whoever is unwilling to forgive the in-

juries inflicted upon him by a wicked world, has not the spirit of Christ, and, consequently is none of his. To illustrate this spirit, I will relate an anecdote. A slave was once taken from Africa, and carried in a slave ship to the West Indies. He naturally had a very ungovernable temper; but after a short time, through the instrumentality of his master's daughter, he became a humble and devoted Christian. On account of his good conduct, his master raised him to a situation of some consequence in the management of his estate. At one time, wishing to purchase twenty additional slaves, the master employed him to select them. He went to the slave-market, and began to examine those offered for sale; but he soon fixed his eye on an old and decrepit slave, and told his master he must be one of them. The master was greatly surprised, and refused to sanction his choice. The poor slave plead for some time in vain; but at length the dealer told the master that if he bought twenty, he would give him the old man. The purchase was made; and when the old man was carried

home with the rest, the slave who had manifested so much interest in him continued his attentions to him. He took him to his own good hut, laid him upon his own bed, and fed him at his own table. The master was surprised at this treatment, and inquired one day if the old man was any relation to him. "No, massa," he replied, "he no my kin—he no my friend!" "Then why do you treat him so kindly?" inquired the master. "Why, massa," said he, the tears rolling down his cheek, "dis man sell me to slave dealer; and my Bible tell me, when my enemy hunger feed him; and when he thirst, give him drink. Dat why I love him so."

The excellent Dr. Payson possessed much of this spirit of Christ. A man called on him one night, and requested him to go immediately and visit a person whom he said was dying. He arose and went; but he found that the man had come to him with a lie in his mouth, and had played a trick upon him. But was the doctor angry? Did he wish to return the injury? O, no; though he took cold and

was sick in consequence of going out, yet he returned home to *pray* for the hard-hearted man who had injured him. Mr. Fox, who wrote the Book of Martyrs, also possessed much of this spirit. It used to be said of him, "If a man would have Mr. Fox do him a kindness, let him do him an injury." How much does this resemble the spirit and temper of Christ! How unlike the dispositions of the men of the world!

There is another reason why you should not resent an act of injustice, but should forgive it. By so doing, in the expressive language of Scripture, you shall "heap coals of fire" upon the head of him who injures you. The following anecdote will illustrate this effect of forgiveness. A man was once traveling alone, on a highway, when a robber rode up to him and demanded his money and his horse, at the same time presenting a loaded pistol. The traveler gave him what he asked for, without offering any resistance. But the hard-hearted wretch, not satisfied with this, threatened to take his life. The other

began calmly and solemnly to reason with him on the wickedness of his life. But this the highwayman could not endure, for he expected nothing but curses and blows ; and he actually gave up the gentleman's horse and money, and departed from him.

O, who can describe the feelings of one who has injured another, when he finds that the only return is *kindness* ! Surely, "coals of fire" are heaped upon his head ! Look at that child. In a moment of passion he injured his playmate. But instead of a cross look or word, he is treated kindly by his injured friend, as though he had done nothing wrong. And see what an effect it has upon him. He is filled with shame ; and O, how does he wish that his injured playmate would retaliate, rather than treat him thus. Yes, he had rather have him return the injury ; for then his conscience would not upbraid him so. My young friends, I am not describing imaginary things ; for the experience of many persons, and my own among the rest, testifies to the truth of what I have been saying. Perhaps the experience of some of my

readers does the same. But if you have never known what it is thus to have "coals of fire" heaped upon your head, I hope you may never know; but may *your* way be the "path of the just," which shineth more and more unto the perfect day!

CHAPTER III.

INDUSTRY.

"Time well employed is Satan's deadliest foe."

WHEN the head of our race was cast out of Paradise, it was decreed, as one of the punishments of his sin, that he and his posterity should eat their bread in the sweat of their brow. Before, the earth had brought forth every thing necessary for the comfort and subsistence of man and beast; but now it was cursed, and thorns and thistles sprang up. Of course, it became absolutely necessary that man should till the soil; and this, probably, was the first labor which he performed. As men advanced in civilization, other labor must be performed; they must have clothing, and tents, and houses, and cooking utensils. Then they built ships, to sail on the waters. And in a still later and more refined age, they

erected lofty monuments, noble temples, and splendid works of art. At the present day, when civilization has arrived at such great perfection, the wants of men are innumerable. And who is to supply these wants? Of course, *man* is to do it, or we must go back again to the pastoral ages, when men did little else but till the ground and tend the cattle.

The "pleasant way" is not a way of idleness. He who would walk in it must expect to labor, as he will find work enough to employ him. Lazy servants are unfaithful, and God wishes for none such. You see, therefore, my young friends, that if you would walk in the ways of pleasantness, you must *do something*. Every one ought to have some occupation, by which he can earn his own bread, and benefit his fellow-men. It is not expected, of course, that *all* will labor with their hands, for there ought always to be some to labor with their *minds*. Still this number will be comparatively few, while the majority will have to employ themselves in occupations of a different nature. But of the number

who ought to labor with their hands, some consider themselves too good to work, and others are too lazy. They are like the man whom Solomon describes so admirably : "The slothful man saith, 'There is a lion in the way ; a lion is in the streets. As the door turneth upon his hinges, so doth the slothful man upon his bed. The slothful hideth his hand in his bosom ; it grieveth him to bring it back again to his mouth.'"

I know that in this country there are comparatively few who will answer to this description ; because, as a whole, this is an enterprising nation. But there are some, even here, whom it almost grieves to bring their hand to their mouth. And there are many more, who, obliged to do something for a livelihood, take up an occupation that confers no possible benefit upon themselves or others, but rather injures both. Such are the occupations of play-actors, dancers, circus-riders, jugglers, and some other "wonderful performers." They have an occupation, but it is a worthless and injurious one ; and it would be better for the

world at least, if they rolled all day upon their beds, instead of performing their "wonderful feats," and leading others to idleness and vice. Alexander the Great once met with one of these worthless persons, who was very expert in shooting peas through the eye of a needle. To show his contempt for such a useless attainment, he sent the man a very appropriate present,—a basket of peas. We have just such men among us now, though they do not perform exactly the same feat. They are found in every circus, and sometimes at other places of amusement. I hope none who read this will ever countenance or patronize these lazy fellows. Let them be starved out of their worthless occupations, and then they may become of some use to society.

Let us now look at some of the reasons why we should be industrious. The first one is, the Bible plainly teaches the duty. Not only is it decreed in the word of God that man shall earn his bread, but it is commanded and enforced. Paul in his epistle to the Thessalonians, says, "And that ye study to be quiet, and to do your

•

own business, and to work with your own hands, as we commanded you." As a reason for this, he adds, "That ye may walk honestly toward them that are without, and that ye may have lack of nothing." The same apostle says, in his second epistle to the Thessalonians, "For when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." We are also commanded to be "not slothful in business," and to "provide things honest in the sight of all men;" and Paul even says, that "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

These inspired commands of Paul are enforced by his own example. In Acts 18: 3, we find that he wrought as a tent-maker; and in several other places, he

affirms that his hands had ministered unto his necessities. We also find that those men spoken of in the Bible who walked with God, and were remarkable for their piety and wisdom, had occupations of some kind. Cain and Abel, the first men that were born, had their different occupations. Our Saviour, too, probably spent the greater part of his life in the service of his father, as a carpenter, and his disciples, also were poor and laboring men.

Another reason why we should labor is, our happiness requires it. God's command, requiring us to work, is in this respect benevolent, like all his other commands. God has given us a body and a mind, both of which are to be improved and strengthened by exercise. For the body, the best exercise is manual labor; for it not only expands and invigorates, but it is also useful and profitable. The man who does not labor with his hands, and who neglects bodily exercise, can never expect to be a healthy or a happy man. His body soon decays, and he sinks into an early grave. But the man who labors with his body,

and eats his bread in the sweat of his brow, if he is temperate and prudent, is generally a strong and healthy man, and lives to a good old age.

Another reason why we should labor is, because industry keeps us from sin. The motto placed at the head of this chapter is a true one; for there is no time when we have so little to fear from Satan as when we are well employed. Bishop Hall remarked, "Our idle days are the devil's busy ones." There is another quaint proverb, full of meaning, which says, "an idle man's head is the devil's workshop." And it is the testimony of an old Puritan, "I find diligence the best preservative from temptation; for when Satan comes to me with his proposals, I say to him, 'I cannot attend to thee now, I am so busy.' " No doubt, many who are now confined in our jails and prisons were first led into sin by idleness. They loved more to spend their days in sport and idleness, than in study and labor; and they thus formed bad acquaintances, and were led into mischief. Such persons are a curse to any

community, as they scatter the seeds of death around them. The river, whose waters leap onward, and seem alive with activity, fertilizes the soil, and causes many a tree and flower to bud. But should its waters stop in their course, they soon stagnate, and scatter the seeds of disease and death all around. So man, when active and well employed, not only has little to fear himself from Satan, but may scatter around him fertility and health, where all without his example and aid would be barren and useless. My young readers, there is an Italian proverb which I wish you would always remember : "He who is employed is tempted by *one* devil ; he who is idle, by a *hundred* devils."

A fourth reason why we should labor is, because it is profitable. It seems to be necessary that all in this world should possess some property ; and the principal means by which this is to be acquired is labor. The wise man said, "In all labor there is profit ;" and he added, "He that tilleth his land shall have plenty of bread." If we look around us, we shall find that many of

the most wealthy persons in the land earned their money by their own industry.

But this is not the only "profit" which the industrious man reaps. Solomon says, "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." In other words, he who is diligent in business will generally rise in the scale of society. Though he may begin in humble circumstances, yet he will one day be able to associate with the influential men of the earth. In no country do we find so many illustrations of this as in our own. Take Franklin, for an example, who, from a printer's boy, became a great philosopher through his own industry, and was honored by the great and learned men of the earth. Look at all the chief men of our land, and see how many of them arose from poverty. Even some of our presidents began life in obscure circumstances. And how did they rise? It was by INDUSTRY. How many of our governors, and senators, and judges, and public officers, and clergymen, were once obliged to earn their daily bread by the toil

of their hands! Yet by industry they arose to distinction, and now "stand before kings."

The last reason I shall mention why we should labor, is, because nature teaches it. Solomon sent the slothful man to the ant, to learn a lesson of industry; and that little insect remains, as industrious as ever, and an example to all who love to fold their hands in idleness. See how willingly it toils from morn till night, with no compulsion but its necessity and happiness. See how the industrious bee flies from flower to flower, to "provide things honest" for itself. See how industrious the bird is, in building its nest, and providing for its young. See how the intelligent beaver builds a strong dam in the river, and then, with its paws and tail, constructs solid and strong habitations, till a little village appears. And see how patiently the horse, the ox, the camel, &c., labor for man, obeying all his commands, and providing of incalculable service to him. These animals are not lazy, but they labor hard, and receive but little in return. And shall

man be indolent—man, who has so much to do, and who has so many encouragements to labor! No, let us go to these animals, and learn a lesson of industry; remembering that our wants are more numerous than theirs, and therefore demand more untiring labor and zeal.

Let us now see how some of the ancient heathen regarded the duty of labor. History informs us that one of the Athenian law-givers punished idleness with *death*. How do you think he regarded idleness? Certainly, as a great crime. Solon, who lived in Athens 600 years before our Saviour was born, made a law that if a man was convicted of idleness three times, he should be declared infamous, and, consequently, lose his character. He, too, must have considered idleness as no small crime. The consequence of these laws was, that no one died of want in Athens, or was seen begging in the streets.

But the citizens of Athens were not the only ones who made laws against idleness. The ancient Egyptians obliged all men to pursue some useful business. For this

purpose, every man was obliged to have his name entered in a public register, specifying his possessions and his occupation. If any man gave a false account of himself, he was put to death. We see by this what the views of the Egyptians were, in regard to industry. They believed what was asserted at the commencement of this chapter, that every man should have an occupation; and their laws in relation to indolence were founded on this simple proposition.

But what are the *consequences* of idleness? One is, it makes us unhappy. We have already seen that our happiness and health require us to labor; but, aside from this, Solomon declares, "The way of the slothful man is as a hedge of thorns." We have also seen that indolence tends to poverty. When Solomon went by the field of the sluggard, and saw how it was "all grown over with thorns," he said to him, "So shall thy poverty come as one that traveleth, and thy want as an armed man." He has also declared, in another place, that "an idle soul shall suffer hunger."

Young reader, if you would see the full effects of indolence on man, look at some of the uncivilized nations of the present day,—the North American Indians, for instance. They depend for their living principally on hunting and fishing, and had rather suffer all the horrors of famine than till the soil. Consequently, they are often reduced to extreme want and wretchedness. They enjoy but few of the comforts of life, and know nothing of the bliss that arises from the social fireside. Their houses are rude, and are not sufficient to protect them from the piercing cold of a northern winter. Who would wish to be in their condition? Who would not prefer to labor hard among civilized men, and enjoy the fruits of his labor, rather than live the lazy life of the Indian, and eat the bitter bread of idleness?

Some other nations have an equally foolish aversion to labor. Perhaps there is no country where this is carried to a greater extreme than in Hindustan. There, many of the women are so languidly indolent, that they will hardly put forth their hand to save one of their own children from

being trodden to death. A favorite author of the Hindus says, "It is better to sit still than to walk; better to sleep than to be awake; and death is the best of all." Among the Chinese, many consider it a disgrace to work; and to show that they perform no labor, it is said, that they often suffer their finger nails to grow very long, sometimes 8 or 12 inches. How strongly does this show the blindness and folly of men, in trying to resist an ordinance of Heaven!

Before closing this chapter, I wish to say a few words about that maxim of Franklin's—

"Early to bed and early to rise,
Makes a man healthy, wealthy and wise."

One of the first steps in order to become an industrious person is, to *rise early*; and to lie late in the morning is one of the first signs of indolence, and must be watched against with the greatest care. It is often the case that children are fond of this indulgence. Instead of rising with the sun, when birds and beasts rise, they spend an

hour or two of the morning in sleep. To show how much time may be lost, by late rising I will relate an anecdote.

Buffon, the celebrated writer on natural history, was in his youth very fond of sleep. As he was aware that it robbed him of a large portion of his time, he promised to give his old servant a crown every time he made him get up at six o'clock. The next morning the servant awoke him, and tormented him, but all to no purpose, for he received only abuse, and his master would not get up. He tried it again the next morning, but with no better effect. Accordingly, on the third morning, disregarding all his master's threats, he began to use force. Buffon begged for indulgence, but it was of no use; he bade his servant begone, but in vain; and at last he was obliged to get up. But he rewarded his faithful servant with the promised crown, and with his thanks. It thus went on for several mornings, the servant persevering, though he received at the time nothing but abuse. At length, however, this great lover of sleep conquered his bad

habit, and ever after he rose with the sun. And he has declared that he considered himself indebted to this poor servant for at least a *dozen* of the volumes of the works he afterwards wrote !

Young reader, "Love not sleep, lest thou come to poverty !" But adopt the wise resolution of President Edwards, "Never to lose one moment of time, but to improve it in the most profitable way I possibly can."

CHAPTER IV.

FILIAL DUTIES.

“Honor thy father and thy mother.”

THE duties which we owe to our parents all will admit to be very important. Yet it is to be regretted that they are not more regarded. Children too often treat their parents as though they were under no obligation to them, and regard their laws with contempt. But every child who walks in virtue's pleasant ways, and strives to please God, will be very careful to treat his parents with that respect and honor which are due to them. A chapter on this subject, therefore, in such a book as this, will not be out of place.

Filial duties necessarily arise from the state and condition of parents and children, and they must be respected, or there will

be but little virtue or happiness in the world. They always have existed, from the day when Cain was born, and always will exist, till the last day of the world. Let us, then, consider these several duties.

LOVE.—This is the first duty we owe to our parents; and he who disregards it, unless the fault is with the parent, is a monster indeed. If we love our father and our mother, we shall always treat them well, and seek to make them happy; if they are poor, we shall not despise them; if they have faults, we shall conceal them; and if they are ignorant, we shall bear with them. In short, we shall wish to see them happy and comfortable in this world, and with good prospects for the world to come.

There are many instances of peculiar filial affection on record, which will illustrate and enforce the duty better than any thing I can say. Let us notice some of them.

When Elijah called Elisha to, follow him, that he might be anointed a prophet, the latter replied, "Let me, I pray thee, kiss my father and my mother, and then I

will follow thee;" thus showing his tender regard and affection for his parents.

The case of Ruth, also, presents an affecting illustration of filial piety. When Naomi, her mother-in-law, was bereft of her husband and sons, she determined to go back to her own people, and requested her two daughters-in-law to return back to the land from whence they came. But "they lifted up their voice and wept. And they said unto her, Surely we will return with thee unto thy people." Again, Naomi urged them to leave her, and one of them obeyed; "but Ruth clave unto her. And she said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me." Thus spake the affectionate daughter-in-law; and she was faithful to her word.

Our Saviour, too, set us a bright example of filial affection, as he did of every other

virtue. When suffering the unutterable agonies of the cross,—when bearing in his body the sins of a guilty and lost world,—and when the Father's face was hid from him,—even in that trying moment he remembered his mother. Casting a tender look upon her, and pointing to the disciple whom he loved, he said, "Woman, behold thy son!" And then, addressing the disciple, he added, "Behold thy mother!"

We also find many similar instances of filial affection in profane history. Pliny tells us of a daughter who, when her mother was condemned to be starved to death, obtained permission of the keeper to visit the prison daily, and there nourished her parent from her own breast. In a later period, another instance of this kind occurred, in which the daughter nourished a father in a similar way. The Roman Senate decreed that the father of this affectionate child should be liberated, and ordered a temple to be built on the spot where the prison stood, to be dedicated to filial piety. Two individuals of Sicily were honored in ancient story for their kindness

to their parents, in carrying them upon their shoulders from an irruption of Mount Etna.

I will relate a few more instances of filial piety, which transpired at a later period. During the reign of James II., a singular instance of filial piety occurred in Scotland. Sir John Cochrane was condemned to death for joining in a rebellion; but his daughter, disguising herself, robbed the mail that brought his death-warrant, and destroyed the fatal paper. In the meantime, he was pardoned by the king.

The Chinese books abound with instances of filial piety. The two following are specimens. A certain mother was always much alarmed by *thunder*; and whenever she saw a thunder storm approaching, she would request her son not to leave her. After she died, whenever he heard a storm coming on, he would hasten to her grave, and softly whisper, "I am here, mother." This illustrates superstition as well as filial piety. Neither the mother nor her son need have been so much alarmed by thunder; and it could do her no good, after she was

dead, for him to go to her grave; but it illustrates very strikingly his filial regard for her. Another story is told of a young Chinese woman, whose mother-in-law having lost her teeth, could not eat her food without great difficulty. The dutiful step-daughter nursed her several years from her own breast, often rising in the night to afford her nourishment.

An English missionary, on entering the house of a converted female African, whose child was sick, found her in tears. "My child," said he, "what aileth thee? Is the baby still ill?" "No, no," she replied, with a heavy sigh. "Why do you weep, then?" "O, my mother!" was the reply. "Which, your mother-in-law?" inquired the missionary. "No, not my mother-in-law; my own dear mother who bore me!" and she sobbed as if her heart would burst. "What is the matter with your mother?" asked the good man. Holding out the gospel of St. Luke in her hand, bedewed with tears, she said, "My mother," (who was still in her native district, from whence this daughter had been brought captive,)

“my mother will never see this book! my mother will never hear the glad tidings of this book!” Again she sighed and sobbed, and, looking to heaven, breathed forth this lamentation: “My mother! my mother! she will never hear that glad sound that I have heard! the light that shone on me will never shine on her! she will never taste that love of the Saviour which I have tasted!”

Such, in these cases, was filial affection, natural and sanctified. And, how beautiful! how lovely! Is there a heart destitute of it? It would seem almost impossible; and yet I have seen those who had affectionate and excellent parents, who seemed to care but little more for them than for strangers. Surely, such hearts can have but little of the “milk of human kindness,”—they must be made of something harder and sterner than love and affection. My young friends, will you not strive to cultivate filial affection? Will you not endeavor at all times to please your parents? Will you not delight in their company, and show in every possible way your love,

esteem and regard for them? If you do this, you will not be without your reward. Your own conscience will reward you for it; you will be rewarded by your parents' affection; your fellow-men will love and honor you for it; and God will be pleased with it. What stronger inducements can be desired, to lead us to return the affection of our parents?

HONOR.—We are not merely to love our parents,—we are also to honor and reverence them. “Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee,” is the direct command of God; and the same command has been repeatedly quoted and urged by the apostles, in their epistles. The Bible also threatens those who neglect this duty, as the following texts show: “Cursed be he that setteth light by his father or mother.” “For every one that curseth his father or his mother, shall surely be put to death.”

To illustrate this duty, and to show the consequences of neglecting to perform it, let us look at the case of Noah's three sons.

Shortly after the flood, Noah became intoxicated * by the juice of the grape, and laid himself down in his tent, being uncovered. One of his sons, Ham, discovered it, and unnaturally dishonored and mocked his father. The other two sons "took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father." When Noah recovered from the effects of his wine, and knew what his younger son had done unto him, he said, "Cursed be Canaan [the son of Ham], a servant of servants shall he be unto his brethren." But his other two sons he blest, saying,

* One word about the intoxication of Noah. This happened about a year after the flood, and probably the first time he drank wine after that event; and as the flood continued nearly a year, he had not, therefore, drank any wine for about two years. It should also be remembered that Noah was an old man, and a little wine would greatly affect him. While I would not excuse or explain away this sin, I think it has been greatly magnified by those who would hold Noah up to scorn, or shield themselves behind his example. It is not probable that he was ever guilty of this sin before, or afterwards.

that Shem should have Canaan for a servant, and that Japheth should be employed, and dwell in the tents of Shem.

To show that these were not mere idle words spoken in a fit of passion, but that they were dictated by the Spirit of the Lord, and also to show the final consequence of honoring and dishonoring parents, in the case of Noah's sons, I will subjoin a brief account of the remarkable fulfilment of this prophecy.

The descendants of *Japheth* peopled the northern half of Asia, nearly all the islands of the Mediterranean Sea, and all Europe. The Greeks, Romans, Scythians, Tartars, Turks, Dutch, English, Portuguese, Spaniards, Danes, &c., who all descended from the stock of Japheth, have successively seized on the original residences of the posterity of Shem, in Syria, Palestine, Mesopotamia, Assyria, Persia, Southern Asia, &c. There is no country of note, originally possessed by the children of Shem, except a portion of Arabia, that is not now claimed or possessed by the descendants of Japheth. What a remarkable

fulfilment of the prophecy, "God shall enlarge Japheth, and he shall dwell in the tents of Shem!"

The offspring of *Ham*, on whom the curse was pronounced, peopled Africa, and a part of the west of Asia. The Canaanites, Amorites, Jebusites, Perrizites, Hittites, Sidonians, Tyrians, &c., so often spoken of in the Bible, were the children of Ham. They built Babylon, Nineveh, &c.; but the prophecy has been fulfilled, and they ever have been, and are now, "a servant of servants." The curse of the dishonored father still rests upon them.

As an honor conferred upon *Shem*, for his kindness to his aged parent, signal blessings were inherited by his children. They peopled a large portion of the south part of Asia, and the adjacent islands, and for nearly 2000 years they constituted the church of God. But still, as has been before seen, Japheth has ever dwelt in their tents.

What a great difference marks the history of these nations and tribes? And yet all may be traced back to the conduct of those

sons towards their aged parent. What further proof is necessary, that God abhors and will punish those children who honor not their father and their mother!

In the life of Joseph, we have another beautiful instance of obedience to this duty. Joseph, arrayed in vestures of fine linen, with a golden chain around his neck, and the royal ring upon his hand,—Joseph, who was second only to Pharaoh, and before whom the people cried, “Bow the knee,”—was not ashamed to own his poor old father at the court of Egypt, though his occupation was “an abomination unto the Egyptians.” Yea, he made ready his chariot to meet him; and when he found him, “he fell on his neck, and wept on his neck a good while.” He was not ashamed to present him to the king as his father; but he interceded in his behalf, and got the king’s permission for him to remain in the “best of the land,” with his sons and their flocks.

I have heard of those who were ashamed even to *own* their parents, much more to *honor* them. Hard-hearted and ungrateful,

indeed, must such children be. And O, what a curse must they be to those who bore them ! Let those who are ashamed of their parents on account of their poverty, ignorance or unpolished manners, read the following anecdote of Archbishop Tillotson. His father, who was a very plain Yorkshire man, once called at the house where the Archbishop resided, and inquired, "*Is John Tillotson at home ?*" The servant, indignant at what he thought his insolence, drove him from the door ; but the dean, hearing the voice of his father, came running out, exclaiming in the presence of his astonished servants, "It is my beloved father !" and falling on his knees, he asked for his blessing.

Cyrus, the king of the Persians, in all his power, did not forget to honor his parents. When invited to form a connection with a certain lady, he replied, "I like the lady, her dowry, and family, but I must have these agree with my parents' will, and then I will marry." Boleslaus, a king of Poland, likewise showed his love and reverence for his father in a striking manner. When

he was about to speak or do any thing of importance, he would take out a little picture of his father, and, kissing it, say, "I wish I may do nothing at this time unworthy of thy name."

Many heathen nations, at the present day, are very strict in honoring their parents. The Africans, for instance, are so jealous of their parents' honor, that they will sooner forgive a personal injury than a disrespectful epithet applied to their parents. "Strike me, but do not curse my mother!" is a common expression among them. Among the Hindus, also, the greatest insult you can offer a man is to speak contemptuously of his mother. The respect which some heathen nations show to the memories of their deceased parents, is touching. The Chinese visit the tombs of their parents in the month of April, however distant they may be, to pluck up the weeds, repeat certain ceremonies, and deposit wine and provisions. The natives of Java have a somewhat similar custom. Each year they hold an annual festival in honor of the dead; and on these occasions, they repair

to the burial-places, and strew the graves of their parents with consecrated flowers.

Young reader, will you not always endeavor to obey the fifth commandment, "Honor thy father and thy mother!" Strive, then, always to treat them with reverence and respect; and be careful never to speak of them but in a respectful manner. Then shall you be the glory of your parents, and not their shame and reproach.

As this chapter has extended so far, I will devote one more to this important and interesting subject.

CHAPTER V.

FILIAL DUTIES—Continued.

"Children, obey your parents in all things."

"Thou shalt rise up before the hoary head, and honor the face of the old man."

IN the preceding chapter, we considered our duty to love and honor our parents, and also the consequences resulting from the manner in which we treat them. There is one more duty to be considered, viz. :

OBEDIENCE.—The command, "Children, obey your parents in the Lord, for this is right," is of high origin. The same writer has also said, in another place, "Children, obey your parents in all things, for this is well pleasing unto the Lord." Solomon, also, has said, "My son keep thy father's commandment, and forsake not the law of thy mother." And he has uttered this

dreadful curse against those who refuse to obey their parents: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

We see from these passages of Scripture how God regards obedience to parents. Let us now look into the Bible, and see how he has rewarded those who practised it.

In the thirty-fifth chapter of Jeremiah, we have a short account of the Rechabites, or sons of Rechab. It appears that Jonadab, the son of Rechab commanded his children to drink no wine for ever. And though God sent Jeremiah to bring the whole family into the house of the Lord, and to give them wine to drink, and although pots of wine and cups were set before them, yet they said, "We will drink no wine; for Jonadab, the son of Rechab, our father, commanded, saying, Ye shall drink no wine, ye, nor your sons for ever." This obedience to the command of their father pleased the Lord; and he sent Jeremiah unto them with the following mes-

sage: "Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab, your father, and kept all his precepts, and done according to all that he hath commanded you, therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever."

But was this prophecy fulfilled? Where now are the Rechabites? Has God forgotten their obedience, and his promise? O, no! though this prophecy was uttered nearly 2500 years ago, it has not been forgotten by God. Near the city of Mecça, in Arabia, the Beni Rechab, or sons of Rechab, are still to be found, living witnesses to the faithfulness of God's promises, and to the truth of the Bible. They boast of their descent from Rechab, and profess pure Judaism. Their number is about 60,000. They were visited in the twelfth century by a traveller, and also recently by Mr. Wolff, who heard a Rechabite cavalier testify that there was not wanting a man to stand up as the son of Rechab.

What a reward was this for obedience to a parent ! Since the prophecy concerning them was uttered, mighty nations have sprung up, swayed their sceptre over the world, and again sunk into oblivion. Still this little band remains, in the midst of fallen kingdoms and the ruins of thrones, unmoved by all the assaults of time. Still it remains, surrounded by the followers of the false prophet, yet uninjured from all their attacks. And all this, be it remembered, is owing to the obedience of a family to the commands of their father ! What an encouragement is this to obey our parents !

It has sometimes been said that disobedience to parents is the beginning of all crime. If this is true,—and to a great extent it undoubtedly is,—how important that the habit of disobedience should never be formed ! Beware, young reader, how you disobey the slightest command of your parents ; for it will lead you to disobey others, and then to disobey the laws of your country, and the laws of God.

Is it too much to require that you should obey your parents? Surely it is not; "for this is right." Is obedience hard? Then it is because it is not cheerfully rendered. It was not hard for Martin Luther to obey; for he could say, "I had rather obey than work miracles." You can do nothing that will please and honor your parents more than cheerful but implicit obedience; for, "Behold, to *obey* is better than sacrifice, and to hearken than the fat of rams."

But obedience must be *prompt* and *cheerful*, or it ceases to be a virtue. He who always obeys with a sour countenance and angry words, is brother to the openly disobedient. For instance, let us suppose a case. A father calls his eldest son, and requests him to go and do an errand. But the child, who has long been used to disobedience, openly refuses to do it. He says, "I have done the errands long enough, and it is not my business to do them now; let some of the younger boys do them." The father then calls the next eldest, and requests him to do the errand. He says nothing, but indicates by his looks that he

will go. But he does not start, and the father again reminds him to go. "I'll go in a minute," he replies, and soon tries to forget all about it. He is not so bold in disobedience as his elder brother, and dare not tell his father that he will not go; still he is determined that he will not go, if he can help it. The father now calls his youngest son, and tells *him* to do the errand. He reluctantly obeys, and the surly looks, the pouting face, the slow step, the slam of the door, all bear witness how much virtue there is in his obedience. Now, which of these children was the most disobedient? It would be difficult to tell; for there was not much difference in their *wills* and *hearts*, though there was in their actions.

The case of Louis, Duke of Burgundy, presents a striking contrast to the foregoing illustration. He was a pattern of filial obedience. When a child, no threat or punishment was ever necessary to make him obey; for a word, or even a look, was sufficient. He was always much grieved when his mother seemed displeased with

him, or spoke to him less kindly than usual. On such occasions, he would often weep, and say to her, "Dear mother, pray do not be angry with me; I will do what you please." Happy the parent who has such a child as Louis, Duke of Burgundy.

Filial obedience is carried to a great extreme among some of the pagan nations. The Chinese, for instance, believe that the child who disobeys his parents is liable to the special judgments of heaven.

Let us now consider several reasons why we should love, honor and obey our parents. We have already seen that it is the command of God so to do, and that blessings crown the head of him who obeys this command. But there are other reasons, which have not yet been mentioned. The first is, that it is the just debt we owe to our parents. From the earliest hours of your infancy, that father has toiled to supply you with bread. That mother, too, has spent many a sleepless night over the couch of her darling, and has cheerfully suffered for its good. In these self-denying, but to her, pleasant duties, she has spent

her strength and health, till the bloom of her cheek and the buoyancy of her heart have fled. And shall no return be made for all this kindness? Are we under no obligations to our parents? Surely we are; and it is therefore our duty to love, honor and obey them, as the only return we can make.

Another reason why we should do this is, that we shall be sorry hereafter if we do not. The wayward youth may now dishonor and disobey his parents; but when those parents are laid in the grave, and he begins to see his folly and wickedness, sad, sad will be his reflections. Even the best of children often mourn, when they think how many times they have disobeyed and offended their departed parents. An amiable youth was thus once lamenting, in a way that showed his sincerest grief, the death of an affectionate parent. His companions endeavored to console him by telling him he had always behaved with tenderness and respect towards his departed parent. But he replied, "So I thought, while my parent was living; but now I

recollect many instances of neglect and disobedience, for which it is too late to make atonement." Young reader, if you would not have such feelings arise in your soul, when called to weep over departed parents, beware how you treat them now. Many a child has wept burning tears over the coffin of a beloved mother, as he has thought of past transgressions, and vainly wished that those sealed lips might but speak the words of forgiveness.

And now, if any one, after all that has been said, is determined to persist in dishonoring and disobeying his parents, I will say to him that they have the power to *make* him obey them, or to punish his disobedience; for God has wisely given them this authority. If you doubt this, turn to Deut. 21: 18—20. You will there find that if a man among the Jews had a stubborn and rebellious son, who would not obey his father or his mother, and who, when chastened, refused to hearken unto them, the parents were commanded to lay hold upon him, and carry him unto the elders of the city; and then all the men of

the city were obliged to stone him to death. Such was the authority the Jewish parents had over their children. The ancient Romans exercised even more authority than this. They could expose their children to death, when infants, and leave them to die of want, or to be devoured by the beasts and birds of prey; and at some periods this cruel custom was very common. Even when children were grown up, the father might imprison them, or scourge them, or send them bound to work in the country, or put them to death by any punishment he pleased, if he thought they deserved it. None of them became their own masters till the death of their father and grandfather; and if a child had the hardihood to take the life of a parent, he was first scourged severely, and then sewed up in a sack with a dog, a cock, a viper and an ape, and thrown into the sea.

The laws of our land do not permit parents to exercise such great authority over their children as the Jews and Romans did; still, the laws of the land, as well as the laws of God, allow them to "Train up a

child in the way he should go," and, if necessary, to "beat him with the rod."

And now, my young friends, are you willing to belong to the "generation that curseth their father, and doth not bless their mother?" If you are, a fearful curse rests upon you; for your "lamp shall be put out in obscure darkness." It is a sin which God abhors, and which he will certainly punish, unless repented of. In the illustrations that have been given, we have seen how severely he has punished those who committed this sin. What warnings are these to us, that he who dishonoreth his parents shall not prosper! Who would dare incur the guilt of a sin that God has so severely punished!

I wish now to call your attention, for a few moments, to another important subject, intimately connected with this; I mean, *respect to superiors*. There is scarcely any thing more becoming in a young person, than this trait of character; and he who truly loves and honors his parents, will be no stranger to it. Even heathen nations have enjoined it upon their youth.

The story of the ancient Spartans, who, in a crowded assembly, rose in a body to give up their seats to an aged stranger, is familiar to all. Even at the present day, some of the heathen nations may teach Christians in this respect. For instance, take the natives of Java, who pay great regard to this duty. When they address their superiors, they do it with great respect; and in conversing with those in authority, they use a peculiar language, different from their common one.

The word of God enjoins this duty upon us. Its command is, "Thou shalt rise up before the hoary head, and honor the face of the old man." It also gives us a striking instance in which the neglect of this duty was remarkably punished. In the second book of Kings, second chapter, we read that as Elisha was on his way to Bethel, over forty little children came out and began to mock him, saying, "Go up, thou bald head." And immediately two bears came out upon them, and destroyed forty-two of them. What a warning to

those of the present day who *mock* at the aged, instead of honoring them !

Look at that poor old man. He belongs to a generation that are now in their graves. Though rich in faith, he is poor in this world's goods, and is meanly dressed. Perhaps he is an ignorant man, and his manners are rude and unpolished. Why should I honor such a man? Why should I "rise up before the hoary head" of such a one? Ah, he has a *crown* upon his head! Yes, though he may be clad in poverty, he wears a crown. It is not like those which kings and princes wear, but it is "a crown of glory!" For Solomon says, "The hoary head is a crown of glory, if it be found in the way of righteousness." And, again, "The beauty of old men is the gray head." Surely, I should honor the aged man, if he is the possessor of such a crown of glory; and my young readers, no doubt, will honor him, too. If they do, they will gain the respect of those around them, the love of those they honor, the reward of their own conscience, and the blessing of God.

CHAPTER VI.

GOVERNING THE TONGUE.

"The tongue can no man tame."

THE tongue is probably the occasion of more sin than any other member of the human body; and I have sometimes thought that if men, like the crocodile, were without tongues, or if they were mute, like all other animals, one great stream of sin would be dried up. But it is not so; and therefore it only remains for us to check and govern this unruly member. If we neglect to do this, we must not be surprised to find ourselves walking in the broad way of sin, instead of the "pleasant way" of virtue and piety.

But in justice, we ought also to remember that the gift of speech is a noble gift, and one that is conferred upon no inhabitant of

this earth but man. It is the source of much pleasure, instruction and usefulness. "Therewith bless we God, even the Father," and with it, we comfort and encourage each other through this vale of tears.

Thus we see that the tongue is alike the author of much mischief and of much good. We need not go to the Bible to learn this, for even pagans acknowledge it. For proof of this, I will relate an occurrence said to have taken place many hundred years ago among the heathen. Æsop, who was born a slave, was one day told by his master to procure the best victuals the market afforded, as he intended to make a feast. At dinner-time a dish of *tongues* was served up; and when the second course was called for, Æsop brought forward another dish of tongues. His master asked him if he had procured nothing else but tongues. He replied, "You told me to procure the best things I could find. I did; a tongue is the best thing a man has." The next day the master ordered him to serve up a dinner of the *worst* things he could find in the market. At the appointed time behold another mess

of tongues appeared on the table. When asked for an explanation, Æsop replied, "I followed your direction; for there is nothing worse than the tongue. It is the source of all contentions and troubles."

Of course, if the tongue is the occasion of so much trouble in the world, it is our duty to govern it; for God never intended that we should give the reins to our passions and propensities, when they lead us astray. But here arises a great difficulty; for God has declared in his word, "The tongue can no man tame; it is an unruly evil, full of deadly poison." The apostle James, in the third chapter of his epistle, has much to say about this "little member," and the great difficulty of governing it. He alludes to the horses' bits, which "turn about their whole body;" and also to the great ships, which, though driven by fierce winds, are governed by a very small rudder. But the tongue, a little member, much smaller than the horse or ship, cannot be governed. He then tells us that "every kind of beasts and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of

mankind." But, alas, no man has ever tamed that little and apparently insignificant member, the tongue. He also compares it to a "fire, a world of iniquity;" for it "set-teth on fire the course of nature, and it is set on fire of hell." What a strong assertion is this! and yet it is true: As a spark sometimes sets fire to a forest, or prairie, which burns for days, and lays waste miles of verdant land, so the tongue, by one wrong word, sometimes kindles a fire of passion and anger, which lays waste the fairest portions of our nature.

We see by this how difficult it is to govern the tongue. Yet we ought not to despair, for we may greatly subdue and tame this troublesome member, though we may not bring it into perfect obedience. Besides, if it is not checked, it will daily become more unmanageable, until at last it will be of little use to try to govern it. Should men begin early to bridle it, and continue their watchfulness over it every day of their life, they might do much towards bringing it into subjection to the will. Young reader, will you not do this? There are several pas-

sages of Scripture which I will quote for your encouragement. Solomon says, "He that keepeth his mouth, keepeth his life; but he that openeth wide his lips, shall have destruction." James says, "If any man offend not in word, the same is a perfect man, and able to bridle the whole body." Peter says, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

Let us now look at some of the more prominent abuses of the tongue. The first one we will consider is,

FALSEHOOD.—This is so common a sin, among old and young, that I need not define it; but those who practise it are none the less guilty on that account. Let us see what God says of it. In Proverbs, it is said, "Lying lips are an abomination unto the Lord." "The lip of truth shall be established for ever; but a lying tongue is but for a moment." David says, "He that telleth lies shall not tarry in my sight." In the Revelation it is said, "All liars shall have their part in the lake which burneth

with fire and brimstone." Many more passages might be quoted to show God's abhorrence of this sin ; but we have enough already. We will now turn to one or two instances, in which he has punished those who have been guilty of it.

When Naaman the leper had been cleansed by washing in the Jordan, you will recollect that he urged Elisha to accept a present, which he refused. But when Naaman was returning back to his own country, Gehazi, the servant of Elisha, followed after him, and told him that his master had sent him to ask for a talent of silver and two changes of raiment. This was a falsehood ; but Naaman did not know it, and gave him more than he asked. When Gehazi returned home, Elisha asked him where he had been. He said he had been no where, and thus told another falsehood. But he was punished most severely ; for the leprosy of Naaman clung to him, " and he went out from Elisha's presence a leper as white as snow."

In Acts we have another example. Ananias and Sapphira, after selling their

possessions, as others had done among those early Christians, lied to the apostles, and consequently to the Holy Ghost and to God. But how great was their punishment! No sooner did Peter rebuke Ananias, than "he fell down, and gave up the ghost." About three hours after, when Sapphira came in, who was ignorant of the fate of her husband, she also fell down before the rebuke of the apostle, and was buried by his side. What solemn warnings are these to those who do not always speak the truth!

Think, for a moment, of the great evil a falsehood may occasion. It was a *falsehood* that deceived our first parents, and led them to sin; and O, what a train of suffering has followed in consequence of that falsehood! Its effects are now felt, and will be felt through all eternity. Young reader, are you willing to be a disciple of him who is "a liar, and the father of it?" Will you not rather avoid a sin which may lead to such fearful consequences? There are some who seldom tell a direct lie, who are in the habit of deceiving others; do *you*

ever do this? Remember the words of the wise man, "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel."

A poor African mother, with clasped hands and streaming eyes, was once mourning over the death of her son, who had been slain in battle by a Moor. As he was borne along on horseback, she proclaimed to the mournful group all the excellent qualities of her boy. But the one for which she chiefly praised him, formed itself a noble epitaph. "He never," said she, with pathetic energy, "never, never told a lie!" Happy the mother who has this thought to console her, when following a beloved child to the tomb!

Young reader, if truth is such a beautiful trait of character, will you not always strive to possess it! Can you not adopt as your own the desire expressed in the following acrostic?

"Truth! thou angel of heavenly birth,
Rarely an exile to this earth,
Unfold thy beauties to my view,
Till *I* shall learn to love thee, too,
Heaven-born angel, fair and true!"

THE PLEASANT WAY.

EVIL SPEAKING.—This is another very common and almost universal abuse of the tongue. But in the Bible we are expressly commanded to “put off all evil speakings,” and “to speak evil of no man.” David resolved: “Whoso privily slandereth his neighbor, him will I cut off.” James, also, has said, “Speak not evil one of another, brethren.” Solomon says, “He that uttereth a slander is a fool.” Many of the feuds and contentions among families and friends arise from the tongue of slander; and to the members of such communities, in which “every neighbor will walk with slanders,” it may be said, in the mournful language of Micah, “Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man’s enemies are the men of his own house.”

Slander, like falsehood, sometimes leads to great evil. A criminal once confessed, just before his death, that his first step in

crime was occasioned by slander. His character had been injured; and being unable to wipe away the stain, he left the place where he resided, to seek his fortune elsewhere. He soon fell into crime, and at last committed robbery and murder. All this, be it remembered, was occasioned by the slander of his neighbors. No doubt, many a person has been injured, and driven into crime, in a similar way.

My young friends, if any of you are in the habit of speaking evil of others, even of those whom you dislike, I would advise you to give it up; for those who would walk in wisdom's ways can find better employment for their tongue. If you would avoid contentions and evil feelings, then you certainly must avoid this sin; for those who speak peace to their neighbors, while "mischief is in their hearts," will be sure to have more enemies than friends. The resolution which President Edwards made on this subject is an excellent one, and is worthy to be adopted by all. It is as follows: "*Resolved*, Never to speak evil of any one, so that it should tend to his

dishonor, more or less, upon no account, except for some real good."

TALE-BEARING. — You all know what a tale-bearer is, but perhaps you have never thought of the mischief which such a one may do. Says Solomon, "Where there is no wood, the fire goeth out: where there is no tale-bearer, the strife ceaseth." "The words of a tale-bearer are as wounds." In the laws which God gave to the children of Israel, we find the following statute: "Thou shalt not go up and down as a tale-bearer among thy people."

These verses show us the evil and consequences of tale-bearing; and who can say that they are not true? Who can calculate the mischief that has been done in the world by tale-bearers alone. A tale-bearer, by noising abroad a remark made by the king of France, was the occasion of the first invasion of France by England; which, perhaps, gave rise to those national animosities that have ever since existed between those two countries, and which have cost millions of treasure, and thousands if not millions of lives. Surely, "the words of a tale-bearer are as wounds!"

The tale-bearer, like the evil-speaker, is sure to be hated by all, and little confidence will be placed in him. On the other hand, how noble is that disposition which prompts a man to throw the cloak of charity over the faults of others, and never to speak of them except when it is absolutely necessary! Napoleon once exercised this noble spirit; and in this action, he gained more real glory than in all the battles he ever fought, put together. When he was eleven years old, a basket of fruit which had been given to his father, was found emptied. Inquiries were made of the children about it, and his sister, Marianne, said that Napoleon had eaten the fruit. He denied it; but not being believed, he was whipped. His father then told him that if he would beg his pardon for what he had done, he should be forgiven. He still declared his innocence; but not being believed, he was kept three days with nothing to eat but bread and cheese. On the fourth day, a little girl, who was a friend of his sister, hearing of what had taken place, confessed that she and Marianne had eaten the fruit. When Napoleon

was asked why he did not tell that his sister had done what he was punished for, he replied that he did not wish to get her little friend into trouble, who had indeed eaten of the fruit, but who had told no falsehood about it. He preferred to suffer the punishment himself, rather than be a tale-bearer, and expose the crimes of others.

PROFANENESS. — I suppose it is not necessary to warn you of this sin, because I hope none of my readers ever have been or ever will be guilty of it. Yet there are many children who do take the name of God in vain, and who also curse their playmates. Surely such children cannot be members of the Sabbath school. They must forget the third commandment, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." They must forget the words of our Saviour, "Swear not at all." They must forget the words of the apostle, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath."

Look for a moment at the swearer. Now, he has the holy name of God upon his lips, calling down curses upon himself, or his friends, or his beast, or upon some inanimate object. Now, his prayer is directed to the devil, of whom he talks very familiarly. And thus he goes on from day to day, insulting God, making himself unhappy, and offending all around him. And O, should his prayers be answered, what fearful curses would rest upon his head! Should one half the "swearers' prayers" be answered in our land, what a flood of desolation would roll over us! Surely, the Lord would "rain snares, fire and brimstone, and a horrible tempest," upon us. Alas, that so many practise this dreadful sin! Alas, that so many never take the name of the Lord upon their lips, except in an oath! Alas, that we are constrained to say now, with Jeremiah of old, "Because of swearing the land mourneth."

Swearing is a sin peculiarly offensive and insulting to God, and very disgusting to all respectable people; and it is a sin, as before remarked, which calls down wrath

and curses upon the head of him who practises it. Flee from it, then, young reader, and flee from those who are guilty of it; and be careful not only to avoid direct oaths, but also those phrases and expressions which approach to them.

IDLE TALKING.—This embraces all the abuses of the tongue previously mentioned, and many others. It is the chit-chat and gossiping which some people keep up from morning till night, with hardly a minute's rest. Of course, where there is so much talking, much must be said that is useless, and not a little that is sinful. Solomon understood this, when he said, "In the multitude of words, there wanteth not sin; but he that refraineth his lips is wise." It is almost impossible for any one to unite in this commonplace conversation, without saying something that will displease God, grieve his friends, or afterwards cause him to repent. Remember the words of the apostle, "Let every man be swift to hear, slow to speak;" for we must at last answer for every idle word we speak.

I have thus briefly mentioned some of

the most prominent sins of the tongue. In conclusion, my young reader, let me urge you, with the Psalmist, to "Keep thy tongue from evil, and thy lips from speaking guile." Remember what the apostle James has said, "If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain." Watch your unruly member, guard it, and early train it to avoid falsehoods, slander, tale-bearing, profaneness, idle talking, and every other sin to which it is prone. I say, begin early, for you cannot begin too soon. Children begin to practise these sins as soon as they begin to talk, and therefore they must begin early to guard against them. Let it be your constant prayer, "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue." Then shall this ungovernable member become a blessing to yourself,—and your fellow-men,—speaking peace and comfort to the afflicted, blessing all men, and scattering abroad the light which God has caused to shine in your soul. Then shall the declaration of Solomon be realized, "The tongue of the just is as choice silver."

CHAPTER VII.

TEMPERANCE.

“Touch not—taste not—handle not.”

IT is a peculiar mark of those who walk in Satan's path, that they generally make no efforts to subdue their passions and appetites. But it is not so with him who walks in the “pleasant way.” Instead of pampering his appetites, the pilgrim to Zion endeavors to bring them all into subjection to the law of God. He practises self-denial in this as well as in other things.

In the Bible, we are commanded to be temperate in all things,—in eating as well as in drinking. By this is meant, that we should not partake of the fruits of God's bounty as the glutton does, merely for the sake of gratification, without regard to the wants of our bodies. He who habitually eats more than he needs, is an intemperate

man in eating ; and he who drinks more than is necessary, is intemperate in drinking.

I shall have nothing to say here of intemperance in eating, but shall confine myself to intemperate drinking. I have said that he who drinks more than is necessary is intemperate. No matter what he drinks, whether it be water or wine, tea or coffee, rum or brandy. But it should be remembered that *intoxicating* drinks are *never* necessary, in *any* quantity, as a beverage. Consequently, to be temperate does not mean that we may take a *little* intoxicating liquor, but that we abstain from it entirely, because it is never necessary. It does not, like bread and water, help to sustain our bodies, but has a directly opposite effect. It is the invention of Satan and of evil men, to beguile us, and lead us to ruin.

An intemperate man is a wonder in nature. Look around you, my young friends, and see if you can find any thing in nature with which to compare the drunkard. Look at the brute creation. Did you

ever see any of them reeling and staggering about, attacking their own offspring, and causing all their neighbors to flee for safety? Did you ever see a little bird pitching about in the air, unable to fly straight, because it had partaken of something that did not agree with it? Or did you ever yet catch a fish that was so stupid and besotted that it could not flap its tail, or make any exertion to free itself from your grasp? No, you never saw such sights as these; but you have often seen *men* reeling and staggering through the streets, and beating and frightening their children. You have seen *men* who could not walk straight, because they had taken a poisonous draught. You have seen *men* so stupid and besotted that they knew not their right hand from their left,—whom a little child could move about without danger. And these men, too, were endowed with immortal minds, and with reason,—gifts never imparted to animals.

Look, for a moment, at the effects of intemperance. Go with me to yonder cottage, and see that raving madman, under the

influence of liquor. With his own hand he murders the companion of his bosom, whom he had sworn to love, protect and cherish. But not satisfied with this, he lays his bloody hand upon his children, whom he once loved with all a father's fondness, and butchers them, one after another, till the whole six are sleeping in death. But he is not yet done. Filled with maddening fury, he seizes the body of one of his murdered children, and lays it upon the fire ! O what a horrible picture ! It is too dreadful to contemplate, and yet it is true. Such, young reader, are the effects of intemperance.

Who can tell how much crime and suffering have been occasioned by intemperance ? Who can count the thousands of lives that have been sacrificed upon this bloody altar ? Who can tell what an army are slain annually by this fell destroyer ? It is computed that in Great Britain, France and America alone, nearly half a million die annually from intemperance ! And it has been ascertained that all the murders committed in New York city

for fifteen years, with the exception of three, arose from intemperance. Think of the thousands of prisons, penitentiaries, poor houses and hospitals, peopled almost exclusively by this vice. O, what a curse is intoxicating drink !

“O, the withering curse and the ruin appalling,
Which ALCOHOL wreaks on a suffering world !
Let the people’s rebuke, like hot thunderbolts falling,
Shower fierce on the fiend, till from earth he is hurled.”

But the poor *drunkard* should be pitied, rather than despised. He is a man of grief and sorrow. He may take pleasure over his cups, but there is always a dreadful sting left behind. “Who hath wo ? who hath sorrow ?” It is the poor drunkard, with ruined health and ruined soul. It is the poor drunkard, with bloated face and bloodshot eye. It is the poor drunkard, friendless and penniless. Go to that solitary room, where poverty and sorrow reign, and see a specimen of the drunkard’s woes. There is a veteran in the drunkard’s ranks, who has pursued his reckless course for many years. But now he is attacked with disease. It

is the *delirium tremens*,—a disease occasioned by intemperance. It affects his mind, as well as his body, and he thinks he sees “blue devils” all around him. He has no peace, for he cannot be convinced that these images are the creation of his own vivid but diseased imagination. Now a chill of horror comes over him, as he sees some hideous being approaching. Or perhaps he thinks himself in hell, surrounded by fiends; and he begins already to feel the gnawings of the worm that never dies. Perhaps he continues in this state a week at a time, without enjoying a moment’s sleep; but the sleep of death soon steals over him, and for aught we know, these imaginings of his mind are turned into dreadful realities; for no drunkard shall enter into the kingdom of heaven.

O, what an awful punishment is this for indulgence in sin? Surely, all the pleasure the drunkard ever experienced over his cups would not half compensate him for one hour of this unearthly misery. Say, is he not a man of woe and sorrow? Does he not deserve our pity and compassion?

Then, never revile a drunkard when you pass him in the street. Do not join the thoughtless throng who too often insult him, and stone him, and in various ways injure him; but always remember that he has sorrow and trouble enough already, and is to be pitied rather than injured.

Perhaps some reader is ready to ask, "What has all this to do with me? I am young, and surely *I* shall never fall into such vices." I hope you never will; but still you are in danger. The drunkard once thought himself secure; but the hour of temptation came, and he could not stand before it. It is not a great while since a little boy in the city of Albany, only eleven years of age, procured of a grocer a pint of brandy, which he drank. In one hour, in spite of the medical aid that was rendered, he was a corpse. Perhaps he thought he was too young to become a drunkard; but he found out his mistake too late. It is true you may not, like him, fall a victim at so early an age; but, what is worse, you may form the dangerous habit of drinking, and at last go down to the grave in

disgrace and sorrow, inflicting unhealing wounds upon your friends.

I will mention another case, to show that even children may fall victims to intoxicating liquor. There was once a farmer, who, according to the almost universal practice at that time, was in the habit of using a *little* intoxicating liquor. In time his habit grew upon him, until it was feared he would become a drunkard. He had an only son, about four years old, whom he tenderly loved. One day the father went to the closet, for some brandy, and, in his haste, poured out more than he wanted. What he did not drink, he left upon the shelf, within the reach of his child, and went out without shutting the door of the closet. The child had seen his father drink, and knew not why he should not follow his example; and he took the tumbler, and drank its contents. In a few short hours he was in eternity! But this dreadful occurrence had one good effect, for the father immediately banished ardent spirits from his house, and ever after practised total abstinence.

There is something in the vice of intemperance peculiarly fascinating and entrancing. It seems to wind a cord around its victim, which grows stronger every day, so that, at last, it is almost impossible to break from it. A man once told another, who had this strong cord around him, to put down his intoxicating cup. "Rather burn in hell, than give it up!" was his fearful reply. This is the reason why so few drunkards ever reform. It is not because they do not see the evil, and its dreadful consequences; for many a drunkard in his sober moments has wept like a child over his sin, and resolved to abandon it. But it was all in vain; the moment he saw or smelt the poison, his passion for it was inflamed, and he again yielded, knowing that he was drinking a cup of wrath.

One would think that the sight of a drunkard would for ever deter others from drinking strong drink. So thought the Spartans, thousands of years ago; for though pagans, they saw the bad effects of drunkenness. They used to intoxicate their slaves, that their children might see

the sad effects, and thereby be led to avoid the vice. But, alas, few seem to be deterred now by the sad example of others. Though we have so many confirmed drunkards,—living beacon-lights to all mariners on life's ocean,—yet multitudes are rushing heedlessly upon the same breakers on which thousands have been ruined. And why is it? It is because the vice is not presented to them at first in its hideous forms. It comes in the garb of wine, or some other pleasant beverage, which too many regard as innocent and harmless. And this shows us the importance of TOTAL ABSTINENCE from *all* intoxicating drinks. We are safe no where but here; for if we take those mild drinks now, we may soon prefer something stronger.

One of the most dangerous of all these drinks is *wine*; and “whosoever is deceived thereby is not wise.” The wine cup has a serpent within it, but its sparkling color and exciting taste conceal it, till the poor victim is bewildered and ruined. But if he should begin to feel that there is danger, and desire to throw off the enchantment,

he too often finds that the habit is formed, the charm commenced, and that the body will not obey the will. Then, unless the temptation is removed, or some friendly but strong hand interposes, he is almost certain to fall beneath the deadly fangs of this hydra monster.

“The path from right is not all bright,
But a downward, thorny road;
And the flashing wine, though it seem divine,
Will lead to the drunkard's abode.”

But notwithstanding these are the effects of wine, how many are still indulging in its use! How many even *boast* of the quantity of wine they can drink at a time, forgetting the curse, “Wo unto them that are *mighty* to drink wine!” Alas, they forget that wine has plunged many a lofty mind into vice, that it has filled many an amiable heart with fiend-like malice, that it has robbed many an intelligent being of his reason, and that it has hurled from their thrones many rulers, and slain many kings and princes,—even Alexander, among the rest, who defied every other weapon. My

young friends, "Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

It is very important that the habit of total abstinence should be formed early; indeed, it cannot be too soon commenced. And therefore I look with pleasure upon the "Cold Water Army," as it is called, whose object is to enlist the young under the temperance banner. Within a few years, juvenile temperance societies have been formed in many parts of our land; and the number of youth who have already enlisted gives cheering evidence that the rising generation will be a temperate one. Their celebrations and processions, also, are seasons of great interest.

Young reader, are you a member of this Cold Water Army? If you are, persevere in your determination never to become a drunkard, and beware of breaking your pledge. But if you are not a member, then I advise you to become one as soon as possible. If there is no juvenile temperance

society in your town, then sign the following, or some other pledge: "I hereby pledge myself that I will never use as a beverage any kind of intoxicating liquor, and that I will endeavor to discountenance its use in others." Or, if your taste is for poetry, take the following:

"I pledge myself no more to taste
 The sparkling wine, or drunkard's drink;
 For these I know will only haste
 My progress to destruction's brink."

Sign one of these pledges, and *keep it*, and it is all that is necessary. How simple! How easy to avoid the drunkard's grave, if you only begin right! Keep the pledge, and you will be safe. Perhaps the wine cup will often be handed to you, but remember the example of Cyrus, the Persian, who, when he was cup-bearer to the king, refused to taste the wine, saying that there was poison in it. Remember this—"There is poison in it!" and shun it as you would any other poison. Then shall temperance pour its blessings into your lap, and you

will never know by experience the woes and sorrows of the drunkard.

“Then shall the star of temperance rise,
And gild with peaceful ways your skies;
Then its pure blessings you shall know,
And peace and plenty round you flow.”

But what shall we say of those who deal in, and manufacture these deadly poisons? O, who would wish to bear their responsibility? Blind, hard-hearted, intent only upon gain, they pursue their sinful traffic as though there were no righteous God beholding them. Look at the distiller. His business is to manufacture ruin for the souls and bodies of men. His old distillery, like some heaving and throbbing volcano, pours forth a stream of liquid fire, which carries death and destruction wherever it goes. If the terrified pagans of old supposed their volcanoes to be the workshops of Vulcan, we may well call these artificial volcanoes the workshop of the devil. Several years ago, a story was published concerning a distillery in ——— which was represented as being worked by fiends in the night time, who received Bibles for

their services! The following verse of poetry is from a parody on the same distillery.

“Then rocked the still, with riot riven;
Then worked the fiends, for Bibles given;
And louder than fresh bolts from heaven,
Loud groaned the old distillery.”

Yes, these are the slaughter-houses where men are slain, and prepared for endless perdition. These are the workshops where misery is manufactured, and sent to every part of the land. O, what a curse are the distilleries! When shall our land be free from them!

Go now to the rumseller. He is the agent of the distiller, or rather of Satan. It is his unenviable business to allure the innocent,—to set snares for souls. In the words of the Psalmist, “He sitteth in the lurking-places of the villages; in the secret places doth he murder the innocent; his eyes are privily set against the poor. He lieth in wait secretly, as a lion in his den; he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into

his net. He croucheth, and humbleth himself, that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten; he hideth his face; he will never see it." Such is the rumseller; and to him belongs the curse, "Wo unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken."

My young friends, beware how you go near the distiller or the rumseller. Go not in their way, but always look upon their occupations as sinful and dangerous; and, above all, determine now, while young, that neither gold, nor ease, nor want, nor commands, nor threats, shall ever tempt you to engage in this unlawful traffic. Thus doing your duty, public opinion will sooner or later cease to sanction the trade, and our happy country will be free from all the ills and evils of drunkenness. May God hasten that happy day!

CHAPTER VIII.

BENEVOLENCE.

“O, may our sympathizing breasts
That generous pleasure know,
Kindly to share in others’ joy,
And weep for others’ wo.”

BENEVOLENCE, my young readers, is that virtue which leads us to sympathize with others, in their sorrows and wants, as expressed in the verse above; to console them, and to render them all the aid we can; in a word, it is the opposite of selfishness. It is a very important part of the character of every one who walks in the “pleasant way.” The path of virtue is a path of benevolence; and no one need think of walking in it, who will not exercise this trait of character. Benevolence is also a *beautiful* virtue; and he who really pos-

sesses it can hardly fail of being beloved by his fellow-men.

To encourage us to secure this virtue, let us look at it as exhibited in the characters of those who possess it. We need not search long to find a benevolent being; for God is benevolent. If we look around, we see it in the joyous animals that surround us, in the lily of the field, the waving harvests, and the peaceful river, with its finny occupants; we hear it in the happy song of the birds, and in all the music of nature, and we feel it in the air we breathe. If we turn our eye upward, we read it in the uncounted multitude of beautiful stars that move around their noiseless track, and which we believe to be inhabited by myriads of happy beings, created to love God, and to enjoy him for ever. Or if we turn to ourselves, and look at the wonderful construction of our bodies, we still perceive that our heavenly Father is benevolent, as well as wise and powerful. But how much more gloriously is it displayed in the plan of redemption! When we had exiled ourselves from heaven and from

God, he gave his own dearly beloved Son to die for us, and thus redeem us from death. This is benevolence indeed, worthy of so great and so glorious a Being, and also worthy of the admiration and love of all his creatures.

Our Saviour, also, possesses this trait of character in an eminent degree. Behold him on his throne, in heaven, surrounded with angels and archangels, and crowned with eternal honor and glory; see him, again, hanging on the cross, suffering, and bleeding, and dying for man, and, if you can, measure his benevolence. It was the spirit of benevolence that brought him down on his errand of mercy, and encouraged him through all his life of sorrow and suffering, from the manger to the cross. As the poet has expressed it,

“So Jesus looked on dying man,
When throned above the skies;
And, in his Father’s bosom blest,
He felt *compassion* rise.”

The Holy Spirit, too, is benevolent. He condescends to take up his abode in our

sinful hearts, to do us good, to make us better, and to prepare us for heaven. He does not shun us because we are poor, and needy, and sinful; but for these very reasons, he is ever ready to guide, and comfort, and assist us, if we will but receive him to our hearts.

Angels are benevolent. The Bible teaches us that they feel a deep interest in mankind, and rejoice greatly over one sinner who turns from the error of his ways. Though we cannot see them, we doubt not they come here as "ministering spirits," to watch over the good man's path, and at last to bear his spirit up to heaven; for

"An angel's wing would droop, if long at rest,
And God himself, inactive, were no longer blest."

Benevolence is also sometimes found in man, even to an eminent degree, though we are naturally much inclined to selfishness. As an example, take Howard, the philanthropist. His name is associated with every thing almost that is benevolent, and is even used as a part of the title of some benevolent societies. His was a no-

ble heart; a heart that felt deeply for the woes of humanity. And, filled with the same spirit which actuated our Saviour, this good man set about doing what he could for the alleviation of these woes. He went from prison to prison, and from dungeon to dungeon, cheering the hearts of the poor captives, and doing all he could to render their situations happier. In this manner he spent his fortune and his time, and, no doubt, he is now receiving his reward.

I have also read of a very benevolent female, who lived many hundred years ago, who used to make coats and garments for the poor; and when she died, many poor widows were found weeping over her. She was then probably unknown, except in a small circle, and was far from aspiring to honor and fame. Yet her name has been handed down, while the names of many who aspired to fame and glory have been lost in oblivion. *They* built monuments and splendid edifices, fought battles, and murdered their thousands of human beings to earn a name. *She* visited the poor, and

comforted and clothed the widow, and her name is now well known, and venerated. If you would ascertain who this female is, turn to the ninth chapter of Acts, and the thirty-sixth verse.

At the present day, instances of great benevolence are not uncommon. For proof of this, I might point you to the men who have originated and sustained so many benevolent societies and institutions; I might point you to the missionaries of the cross, who have renounced all the blessings of civilized life, that they may preach the gospel to the heathen; and I might also point you to the active, self-denying Christian, at home. But still, there are many men who are not actuated by this high and holy principle; men, who think that all they can lay their hands upon is their own, and leave others, less favored of God, to pine away in want. But let us see if we may not learn a lesson from nature on this subject. Look at that tree. Its wide-spread roots convey from the earth that which gives it life and beauty; while its branches receive the gentle dew and warm

showers of heaven. But it also gives, as well as receives. Its leaves and blossoms load the air with sweet perfume; it opens its branches and gives the little bird a home; and it yields to man its delicious fruit. And in the fall, when winter drives the bird from its branches, and when its fruit is all gathered, not willing even then to be useless, it scatters its leaves around, to fertilize and enrich the soil.

Take another example. While I now write, the sun has gone down behind the western hills, and darkness covers the earth. But yonder moon, still receiving the light of the sun, begins to shed her rays upon us, and thus, in a degree, answers the purpose of the orb of day. There is no selfishness here. She receives her light from the sun, but is ready to impart it to us, when we are in darkness. Let this teach us to give as well as receive.

I will mention but one more illustration of benevolence from nature. You are aware that in Egypt it very seldom rains. To prevent the consequences that would naturally result from this, Providence has

prepared a remedy. Far back in the interior, there is a mountainous country, watered by copious rains. But when God causes it to rain there, it is not simply to water these barren mountains, while Egypt, with its millions of inhabitants, is left to parch for want of rain. No, there is no such selfishness in nature or in nature's God. The vast quantity of water which falls upon these mountains, finds its way into the river Nile, making it overflow its banks, thus inundating the land around, and causing the husbandman to rejoice.

And why should man remain selfish? Suppose the moon should refuse to give its accustomed light; suppose the well-watered mountain should drink in all the water that descends upon it, and leave the thirsty valley to waste in drought and sterility; suppose the tree should drive the happy bird from its branches, and refuse to yield its fruit; do you think these things would be more contrary to God's designs, than for man to shut up his heart in himself, and be ever receiving, but never giving?

Now turn from these pleasant scenes,

and contemplate a different one. See that miser. All his life long he has been hoarding up gold; and often he has denied himself many of the necessities and comforts of life, that he might have the more wealth to treasure. As to benevolence, he knows not what it is. He may have heard of it, but he never practised it. Indeed, he wonders that any one can be so foolish as to give his hard earnings to others. "His heart is as firm as a stone; yea, as hard as a piece of the nether millstone." But now he is soon to die. As he goes down into the valley of the shadow of death, he clings more firmly to his bags of gold, for they are all that he possesses. But he must now leave them; and after casting many a wishful eye towards them, he at length dies as he has lived,—like the brute. And now, poor and naked, he goes to give up his last account. O, what a fearful account it is!

Thus have lived, and thus have died, many men; and thus are many still living. Young reader, do you desire to add one more to this number? If you do not, then

begin *early*,—begin *now*,—to practise benevolence. These misers were once as young as you are; and if they had then begun to be generous and liberal, they would never have grown up such inveterate worshipers of Mammon. Will you not then take warning from them? Look around you, for a moment, and see what a call there is for Christian benevolence. Look at the poor, the unfortunate, and the afflicted, by whom you are surrounded. Look at the thousands of our own countrymen, living in remote and newly settled portions of the land, who have no churches, no Sabbath schools, no Bibles, and who enjoy but very few of the privileges you enjoy. Look at the millions in foreign lands, bowing down to stocks and stones, following the false prophet, or professing Christianity, while they know nothing of its power and spirit. What a field is here presented for Christian benevolence! But you ask, “What have I to do with this,—I am but a child.” You have a great deal to do with it. Perhaps you cannot do much *now*; but you can form the habit of

benevolence. Those who now sustain missionary operations will soon be in their graves, together with those who labor in the cause; and the same is true of all the other benevolent operations of the day. Who are to take their places! Those who are now little boys and girls,—those who are now Sabbath school children. Yes, upon these shall depend, under God, whether the work of converting the heathen shall go on, or whether it shall stop, and the millions of heathen remain without the gospel. How important, then, that you should begin *now* to feel for their woes, and sympathize with them in their wants, that, when you have the means, you may be prepared to help them.

I have said that you cannot do *much* now; but you can do *something*. The money given to benevolent objects by Sabbath school children, is no insignificant affair. It has already done much good; and should these little streams be stopped, the consequence would be felt even in distant parts of the earth. To show what young persons may do, I will relate an in-

stance of juvenile benevolence. Through the liberality of a Sabbath school in this State, a book, called "Louisa Ralston, or What can I do for the Heathen?" published by the Massachusetts Sabbath School Society, found its way to a town in Kentucky. It was there read by the children of the Sabbath school, and awakened such an interest that fourteen or fifteen young girls formed themselves into a missionary society; and in one year and a half, they paid into the treasury of the Foreign Missionary Society two hundred and forty dollars! Who can calculate how much good this money did? and yet it was collected by children. This is but one of many facts that might be mentioned, to show that even the youngest child may do something for the cause of Christ.

There are some men, enjoying the blessings of Christianity, who seem to think they are under no obligation to give to the destitute. But this is false. God has caused the sun of righteousness to shine upon us, not simply for our own good, but that we may reflect it upon those who are

in darkness; for it belongs to them as much as to us. He has given us the water of life, not merely that we may drink, but that we may cause the life-giving stream to flow into those lands where there is nothing to quench the thirsty soul. The Bible is a trust committed to us, not simply for our own benefit, but for the benefit of the *whole world*. And O, if we prove unfaithful to this trust, how great will be our guilt!

Queen Elizabeth, of England, once gave to the Earl of Essex a ring, saying, that if he was ever in trouble, he might send that ring to her, and she would protect him. At length, difficulties arose, and the Earl was imprisoned. He remembered his ring, and gave it to lady Nottingham, requesting her to bear it to the queen, which she promised to do. But she deceived the Earl, and kept the ring herself. The queen, supposing him to be obstinate, signed his death-warrant, and he was executed. Some time after this, the Countess of Nottingham was seized with a violent distemper. She was overwhelmed with remorse, and sent

for the queen, and before her confessed that she had stopped the ring. Elizabeth gazed at her for a moment, in silent horror, and then, violently shaking her, exclaimed, "God may pardon you, but I never can!"

My young friends, we, too, have received a token of love from a friend. With it, we can approach him, and obtain his favor; without it, we can know little of him, and are every moment exposed to death. This gift is the Bible,—a gift sent to the whole world; but men have stopped it! O, what a crime! If Queen Elizabeth was so much offended with one who had stopped a mere ring,—a seal of earthly friendship,—how much more must God be offended with those who stop the book of life which he has sent to fallen man! God grant that you, young readers, may never have this sin laid to your charge.

I have told you that it is a duty to be benevolent; but I will go farther than this,—it is a pleasure. There is enjoyment in doing good; have you never felt it? Do you not remember when you administered to the wants of that poor old woman,—

when you ran to do some errand for her, or to procure something which she needed? Do you not remember when you dropped your only piece of money into the "charity-box," to be given to the destitute in heathen lands? These are indeed green spots upon your memory; and they tell you that "it is more blessed to give than to receive." Yes, though you are young, you all know, I doubt not, the sweet pleasure a benevolent deed affords. The following anecdote happily illustrates this. Not long ago, a man in England, who had spent all his substance in riotous living, determined to commit suicide. On his way to the water, where he expected to drown his sorrows, he met a little girl, who stopped him, to tell of her hunger, her sick mother, and her desolate home, and to beg for relief. His heart was touched by the artless story of the little sufferer, and he put his hand into his pocket, to relieve her wants. He had no farther use of money, and he emptied all he had into the hand of the child, without counting it. As he beheld the grateful smile of the little girl, on receiving relief,

his own heart was moved, for it was the first time he ever knew the luxury of doing good. Instead of carrying out his design of suicide, he returned home, a different and a benevolent man.

“The blessing of him that was ready to perish,” is no unenviable reward. The benevolent man knows what it is. It has often caused his own heart to beat with joy, and given him far more pleasure than if he had spent his money for his own gratification. Happy is he who can say, with righteous Job, “I delivered the poor that cried, and the fatherless, and him that had none to help him. I caused the widow’s heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor.”

But this is not the only reward of the benevolent man. God has said, “Cast thy bread upon the waters, for thou shalt find it after many days;” “The liberal soul shall be made fat, and he that watereth shall be watered himself;” and, “He that giveth unto the poor shall not lack.” Like the barrel of meal and the cruise of oil

from which the poor widow gave to Elijah, so the stores of the benevolent man are often increased in proportion as he gives to the needy. Our Saviour told his disciples that whosoever gave them a cup of cold water, should not lose his reward. The first part of the forty-first psalm, also, heaps blessings on the head of him that considereth the poor, declaring that God will deliver him, and preserve him, and strengthen him on his bed of languishing, and make all his bed in his sickness. Behold the reward which God will bestow on the benevolent man! Who does not desire to participate in it?

Before I close this chapter, I have one caution to give you. Benevolence is such a beautiful trait of character, that men sometimes counterfeit it. I will mention two ways in which this is done. See that poor old man, bowed down by infirmity and years. He sees a group of boys yonder, and he hobbles up to them, to beg a few cents with which to buy some food. Immediately one of them steps forward, and takes a piece of money from his pocket, which he hands to him. He is the child

of wealthy parents, and has more money than most of his playmates; consequently, he did not practise much self-denial in his benevolence. When he returns home, he informs his parents and his brothers and sisters of his benevolent act, expecting to receive commendation from them. He is also careful that none of his playmates shall remain ignorant of it. Now, this is *counterfeiting* benevolence. The boy did not give his money because he sympathized with the poor man, but because he wished his playmates and friends to regard him as benevolent. The ancient Pharisees acted on the same principle. When they gave alms, they would "sound a trumpet" before them, in the synagogues and in the streets, that they might have glory of men. But God abhors such a sacrifice. Far more acceptable to him is the "widow's mite," offered in a right spirit, than all the gold of the proud Pharisee. The latter may give all his goods to feed the poor, and his body to be burned, and yet have no true benevolence.

"Not always actions speak the man; we find,
Who does a kindness is not therefore kind."

No, it is not the action, but the heart, that God looks upon; and this the Pharisees seem to have forgotten. That we might avoid their sin, Christ has left us the direction and command, "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. But when thou doest alms, let not thy left hand know what thy right hand doeth." And he concludes by telling us, that our Father who seeth in secret shall reward us openly.

But there is another counterfeit benevolence, which I will also illustrate. See that dying man,—his body racked with pain, and his spirit about to take its flight into another world. He has spent all his time and strength in laying up riches; but ah, he did not lay them up in the right place, and now he must part with them all. He has never known the blessedness of imparting aid to the helpless, and bread to the famishing. His whole soul has been wrapt up in *self*, and he has cared for no one else. But now heart and flesh begin to fail. He has carried his gold as far as

he can, and now must leave it; and he begins to feel, for the first time, that he needs some other treasure. With these feelings, he calls for a pen and paper, and bequeaths to some benevolent object a part of his property, hoping thus to appease the anger of God, and purchase a treasure in heaven. Ah, vain, delusive hope! As though God could be bribed by the miser's gold! As though God would accept his money, when he could no longer hold it himself, and was obliged to part with it! O, how will he feel, when he hears the awful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not."

But I must not be misunderstood. I do not mean to say that all men, nor even that a large part of men, who leave money on their death-beds for benevolent objects, are counterfeiting benevolence. Far from

this. But I mean to say, that this is sometimes done. We ought to learn, from this, to practise benevolence before we are laid upon a bed of death.

And now, young reader, let me urge you once more to exercise this beautiful trait of character; for by so doing, you will please God, benefit others, and make yourself happy. Be sure, also, that you do it from a right motive, for motive is every thing with God. Our Saviour has left us an excellent rule in regard to this matter: "All things whatsoever ye would that men should do to you, do ye even so to them."

I will now dismiss this subject, after relating one more anecdote, beautifully illustrating the "golden rule" just quoted, as well as showing the nature of true benevolence. A fire having broke out in a village of Denmark, a poor man was very active in rendering aid. At length he was told that his own house was in danger, and that not a moment was to be lost, if he wished to save his furniture. - "There is something more precious," replied he, "that I must first save. My poor sick neighbor

is not able to save himself; he will be lost if I do not assist him; I am sure he relies on me." He hastened to his neighbor's house, rushed through the flames, at the hazard of his life, and conveyed the sick man in his arms to a place of safety. But he did not go without his reward for this heroic and benevolent action. A society in Copenhagen presented him with a silver cup, filled with Danish crowns.

CHAPTER IX.

HUMANITY.

**"The cruel heart no pleasure knows,
While coldly steeled to others' woes."**

THE term humanity is very similar in meaning to that of benevolence; but I intend here to use it in relation to the animal creation, and not to man. In other words, I wish to show my young readers the wickedness of treating animals with cruelty, and to persuade them, if possible, to avoid the crime. This subject, though it relates neither to our conduct to God nor to man, is yet worthy of the attention of all who intend to walk in the "pleasant way;" for those who wilfully torment and murder God's creatures, are not fit to walk in God's path.

Cruelty to animals is very common. Many who would not wish to give pain to a fellow-being, seem to think that animals have no feeling. Neither is this practice confined to any age. Both the little child and the gray-headed man often inflict unnecessary suffering on the brute creation, and thus violate that rule which requires us to "do as we would be done by." Hark! there goes a stone. It came from a wanton boy, and has had its desired effect. A little dog, who a moment before was quietly going along, is now howling and limping with pain. Perhaps a bone is broken, and he must suffer for days before he is relieved. And what was this for? O, it was only in *sport*. There is another group of boys, tormenting and worrying a cat; this, too, is in sport. There is another, with a gun, waging a war of extermination against the peaceful and innocent birds; this is all in sport. Others are pelting the frogs with stones, and causing great consternation among the inhabitants of the pond and river; this, too, is for sport. Others are chasing butterflies and grass-

hoppers, to put them to a cruel death ; and this, of course, is in sport. Yes, it would seem as if the hearts of the children of men were fully set on destroying the lives of inferior animals ; and they seem to think that they are specially privileged to do this, though they abhor him who treats his fellow-men with half the cruelty with which they treat the brute.

Most animals live in peace ; but man is the enemy of all. It has been well observed, that, "unlike those ferocious creatures who kill from motives excited by want and hunger, man kills every thing for sport, aversion, fear, superstition, wantonness, and often for the mere sake of seeing that dead which was living in enjoyment." As an example to what an extent this may be carried, turn to the history of Charles X. It is said that, in a single year, he gratified his royal taste by shooting 7404 animals ; most of which, a writer has observed, were more worthy to live than himself. His son, also, killed almost as many, in the same year.

The patience with which animals often

endure their hard treatment is remarkable. They seem to know that they were made to serve man, and submit quietly to his treatment, whether it be good or bad. Those who were made to labor for him, are ready to toil and die in his service, and desire nothing in return but kind treatment. But if they could speak, no doubt they would sometimes rebuke their tormentors, and say, with Balaam's ass, "What have I done unto thee, that thou hast smitten me?"

Let us now look at some of the consequences of cruelty to animals. Of course, it inflicts needless suffering upon the brute creation. But the evil does not stop here. He who causes this suffering, must also bear the penalty. Is he a child? Then he is in a fair way of becoming a cruel man. He is forming a habit which will render him a worthless and injurious man; for how can we expect to find justice, benevolence or piety in such a one? As he grows in years, the habit will also grow, till he becomes a hard-hearted reprobate. How often do we see such men in the

street! How frequently do we hear the oaths and curses of an enraged teamster or truckman, as he beats, and whips, and kicks his horses! I lately read in a newspaper of a man in New Jersey who drove a horse into a bonfire, kindled by some boys on a holiday. The poor animal stood in it till his legs were badly burned, and then ran out of it. The brute in human form immediately dismounted, and deliberately cut the throat of the poor animal, because he would not stand and quietly endure the torture of a slow fire. What refined cruelty is this! And yet, should the history of that man be known, no doubt it would be found that he early began to practise cruelty to animals.

But the evils of cruelty do not stop here. A man who is cruel to an animal, will in time be cruel to his fellow-men; for such is the direct tendency of this sin. It is surprising to what an extent this has been carried, and was especially in ancient times. One of the most dreadful instances of cruelty I ever read of, and one which might cause devils to blush, was perpetrated by a

female. She made a prisoner cut off his own flesh in small pieces, cook it, and then eat it! One would hardly believe that the malignity of the human heart would lead to such terrible results, did we not have numerous instances on record. I mention this one, to show how far a cruel disposition will sometimes go, and because I believe cruelty to animals leads directly to such results. A certain writer ascribes all social crimes to animal destruction; thus, treachery to angling and ensnaring; and murder to hunting and shooting. He says, "The man who would kill a sheep, an ox, or any unsuspecting animal, would kill his neighbor, but for the law." This is strong language, but there is perhaps more truth in it than is usually supposed.

There are several reasons why we should not practise cruelty to animals. The first one is, God is displeased with those who do. He owns every beast of the field; and the "cattle upon a thousand hills" belong to him. He made all his creatures to be happy,—the brute, as well as the angel; and, of course, he is displeased with those

who are disposed to counteract his design. He also takes care of animals. Says the Psalmist, "He giveth to the beast his food, and to the young ravens which cry." "The young lions roar after their prey, and seek their meat from God." "These wait all upon thee, that thou mayst give them their meat in due season. That thou givest them they gather; thou openest thy hand, they are filled with good." Our Saviour, also, in his sermon on the mount, tells us that God feeds the fowls of the air. God does not only feed his animals, but he also cares for them. You will recollect that when he spared Nineveh, because it repented at the preaching of Jonah, one of the reasons he urged for so doing was, that there were more than 120,000 children in that city, not old enough to "discern between their right hand and their left hand." But this was not the only reason the Lord urged; for he added, "*and also much cattle.*" He thus showed that he took their lives into consideration, as a reason why the city should be spared. In the statutes which the Lord gave to the children of

Israel, we also find that he remembered animals, and protected them by special laws; one of these was, "Thou shalt not muzzle the ox."

Who can doubt, then, that God regards and takes care of the beasts of the earth, though man may regard them as insignificant beings? And if he thus takes care of them, he certainly must be displeased with those who inflict injury upon them. Suppose, young reader, that it was in your power to create a bird, and that you should do it. You watch over it with tender care, provide it with food, protect it, and endeavor to make it happy. Now, how should you like to have some rude hand laid upon this favorite, inflicting upon it cruelty and torment? You would be greatly displeased. And shall not God be displeased, when he sees the hand of cruelty laid upon any of his creatures?

Another reason why we should never inflict torture upon animals, is, their usefulness to man. Look at the horse, the ox, the cow, the dog, and the cat,—of how much service are they to man! The two

former spend all their lives, in hard toil for him. They obey his will, and quietly submit to him. And the cow, though she does not labor, is by no means the least important. Take her away, and we lose many of the luxuries of life. The faithful dog, also, is ever at his master's side, ready to assist him in the hour of danger; and many a man's life has been saved by a dog. Pussy, too, is ever awake,—the terror of all evil-minded rats and mice. Many other animals, besides these, are domesticated, and live with man, in different countries. Nor are domestic animals the only ones which serve man; for we can hardly find a living creature that does not, in some manner, benefit and assist him. How ungrateful, then, to treat these faithful servants of man with cruelty! How ungrateful to reward their services with the lash, and their faithfulness with blows!

One other reason why animals should be treated with kindness, is, they have no soul, or moral nature, and of course can have no enjoyment from this source. When man is afflicted with bodily suffering, he

has numerous other springs of enjoyment. He may be afflicted like Job, and yet he may see in it the righteous hand of God. He may suffer all the hardships that Paul endured, and yet "rejoice in tribulation." He may feel the unutterable agonies with which Payson was visited, at the close of his life, and yet "seem to float in a sea of glory." This is because he has a soul,—an immortal MIND,—of which his body is but the tabernacle. Not so with the brute. Deprive him of his bodily enjoyment, and you deprive him of every thing. He has no other fountain from which may flow the stream of happiness, but is consigned to hopeless misery, having nothing to comfort or console him. Remember, my young friends, that when you inflict pain upon a brute, you take from him *all* his enjoyment.

On examination, we find that God regards this distinction between men and beasts. To the latter he has given a constitution almost entirely free from pain, and has exempted them from most of the ills of life; and when their time comes to die, they die comparatively quick and easy.

He has done this, because this world is their home, and their only place of existence or enjoyment. Not so with man. To him, this life is a "pendulum betwixt a smile and tear." A thousand diseases are on every side, ready to assail him with their malignant shafts. This is so because this world is *not* man's home, and to prepare him for better mansions above.

The manner in which heathen nations have sometimes treated animals, is curious and remarkable. With some, many animals have been held sacred. Among the ancient Egyptians, for example, cats and dogs were held in such veneration, that when one of these animals died, belonging to a family, the family showed the greatest marks of sorrow, and fasted and prayed for several days; and he who had the hardihood to kill a cat, paid for it by the forfeiture of his own life. And even now, the Banians, in India, dare not kill the smallest reptile, however offensive. When they meet a fisherman or hunter, they beseech him to desist from his employment. If he refuse, they offer him money for his gun or

net; and when no offers will avail, they trouble the water, to frighten away the fish, and cry with all their strength, to put the birds to flight. \

But this seeming kindness of the heathen to animals, is to be attributed to their superstition and idolatry, and is not for our imitation. As to animals that are given us for food, we know that "every creature of God is good, and is to be received with thanksgiving," as we may need; and others not given for food, are yet serviceable, though it is to be observed respecting these, also, that they are to be treated with kindness, and not with severity.

It is a very good rule to treat others as we would have them treat us, were we in their circumstances; and we may apply it as well to animals as to men. It is an excellent rule to treat *animals* as we would wish to be treated ourselves, were we in their place. To illustrate this, I will relate an anecdote. Soon after the close of the long French war, a sailor, who was passing over one of the bridges in London, observed a boy, with a number of small

birds in a cage, which he offered for sale. After looking at them some time, and witnessing their eager desire to regain their liberty, he said to the boy, "How much do you ask for your birds?" "Sixpence apiece, sir," was the reply. "I don't ask how much apiece," said the sailor, "how much for the lot? I want to buy all hands." After some calculation, the boy replied that they came to six shillings and sixpence. The sailor handed him the money, and then immediately opened the cage door, and let all the birds fly away. The boy was quite astonished, and asked why he did so. "I'll tell you why I did it," said the sailor. "I was shut up three years in a French prison, as a prisoner of war, and I am resolved never to see any thing in prison that I can make free." The generous sailor knew how to sympathize with the little prisoners; and he did as he would have others do to him, were he in their place.

It was a remark of the "man of Uz," "Ask now the beasts of the field, and they shall teach thee." I shall profit by this

suggestion, and would invite the reader's attention to the following anecdote, illustrating, not the sympathy of man in behalf of the brute, but the sympathy of the brute in behalf of man ! Let those who are accustomed to treat animals with cruelty, follow the noble example of this brute. A tame lion on board an English ship of war, had a keeper to whom he was much attached. One day the keeper got drunk, and, as the captain never forgave the crime, he was ordered to be flogged. When the keeper began to strip, the lion, whose name was Prince, rose gloomily from his repose, and approached as near to his friend as possible ; and when the lash was inflicted, his eyes sparkled with fire, and his cage resounded with the strong and quick beatings of his tail. But when the blood began to flow from the unhappy man's back, his fury became tremendous. He roared with a voice of thunder, and shook the strong bars of his prison ; and, finding his efforts to break loose unavailing, he rolled and shrieked in a most terrific manner. At length, the captain was obliged to liberate

the keeper, and let him go to his friend. It is impossible to describe the joy evinced by the lion, when this was done. He licked the bleeding back of his keeper, caressed him with his paws, and seemed to defy any one to repeat the cruel punishment. My young friends, what think you of the lion? Did he not evince more humanity than many human beings possess?

There was another lion, who showed in a striking manner his sympathy for an animal,—his *humanity*. The keeper who exhibited him charged a sixpence to visitors. One day a bad boy came to see the lion; but, instead of bringing the money, he brought a little dog, which he had stolen in the street, and gave him to the keeper, for the lion to eat. The man took the little dog, and cast him into the cage. As he fell into it, he threw himself flat on his back, and put up his little paws, as if imploring the lion to spare his life. The noble lion, as if to rebuke the cruelty of the boy and the keeper, carefully drew up the dog close to his breast, without injuring him in the least; and it was not long before

they became so well acquainted, and loved each other so much, that they could not be easily separated.

This is exactly the spirit which it has been the object of this chapter to illustrate and enforce; and if the beasts of the field possess it, shall man be destitute of it? No, I trust not. Let us all remember, then, that it is our privilege to *use* the beast, and not to *abuse* him. Let us remember that he was made to be happy, as well as to serve man. Thus, my young friends, may each one of you become that righteous man, mentioned by Solomon, who "regardeth the life of his beast."

CHAPTER X.

PIETY.

“My gracious God, I own thy right
To every service I can pay,
And call it my supreme delight
To hear thy dictates, and obey.”

THE subjects which we have considered in the previous chapters, relate merely to our duty to ourselves and to the world around us. But this is not the end of our duties, though too many stop here. Every one who walks in the “pleasant way” acknowledges higher duties than these,—duties which he owes to that Being who placed him here, and to whom he must one day render an account; and these are all included under the head of *piety*. I have placed this subject last, not because least important,—for it is more important than every thing else,—but because it is a *sum-*

many of our whole duty, and includes all that we have been considering in the previous chapters. We may be just and industrious, we may be kind to our parents, we may govern our tongue, we may be temperate, benevolent and humane, and yet may be far from walking in the path to heaven. In addition to all these virtues, we must have **PIETY**, to crown the whole, or we are far from God and heaven. Virtue alone can never ensure our entrance into heaven; and he who builds his hopes upon it, is deceiving himself, and may find out too late that he has begun wrong.

When we look around, every thing reminds us that man has sinned. We hear it proclaimed in every groan, and see it in every tear. The penances and smoking altars of the heathen, and the prayers and tears of the Christian, alike remind us that we are a race of sinners. But, what is more, while we behold the workings of sin in our fellow-men, we feel them also in our own hearts; so that no one, even though an infidel, can deny that all have gone astray.

But what is sin? It is departure from God,—it is refusing to love and obey him. To illustrate the nature of this departure from God, let us resort to a familiar subject. Astronomy tells you, that the eleven planets and eighteen satellites composing our solar system, constantly revolve around the sun, which supplies them with light and heat. It also tells you that the cause of this is the attraction which the sun possesses over these bodies, together with their own natural force. Now suppose one of these planets should leave its orbit, and fly from the sun, instead of revolving around it. It would soon go off into utter darkness, never more to enjoy the light and heat that are now so freely poured upon it. This would be a very strange thing; but it is just what has happened in the moral world. Man was made to revolve around his Creator, with all the angelic beings above, and for ever to rejoice in the light of his countenance. But, alas, he has left the sphere in which he was made to move, and in which the holy angels still move, and has wandered away into darkness.

This is his sin. He has forsaken God and holiness, and followed after Satan and sin. We have proof of this in the first man that was born, who was a hypocrite and a murderer: a hypocrite, because he offered a sacrifice to God, but withheld his heart; a murderer, because he stained his hands in the blood of his own brother. And all who have been born since his day, have given certain evidence that "the crown is fallen from our head," and that man has degenerated from his original holiness.

But, though all admit that man has sinned, many are unwilling to believe that he is so vile as the Bible represents him. "We know we sometimes do wrong," say they, "but we do as many holy actions as sinful ones." This is false; and those who say it, do not know their own hearts. A young man in college was once highly offended, because he heard the remark made at a prayer-meeting, that no impenitent person ever did one action from the motive of love to God. He did not believe it, and determined to go home and investigate the subject. He retired to his room,

took a sheet of paper, drew a line down the centre of it, and thought he would put down on one side all the actions he had done during the day from love to God, and on the other all he had done from selfish and worldly motives. But he was surprised and overwhelmed, when he found he had one side of the sheet full, and not a word on the other. He found that he had not done one thing that day which originated from love to God! He soon after related this circumstance at another meeting, at the same time desiring prayers; and he is now a devoted missionary of the cross.

But why are so few conscious of sin? Why are they so slow to believe that "the whole head is sick, and the whole heart faint?" It is because they are so surrounded by sin without, and filled with it within, that they do not perceive it, until the Spirit brings light into their hearts. You know that a man of middling stature bears upon his feeble frame a column of air at least forty-five miles high, and weighing about *fourteen tons*. But why does he not feel

this great burden? It is because the air in him, and around him, counteracts the weight. Could he be placed where there was no air (in an air-pump, for instance), and still have this column pressing upon him, it would crush him to atoms. So is it with us, in regard to sin. Like Bunyan's pilgrim, we all bear a heavy burden, until we leave it at the foot of the cross. This burden is *sin*; but we are so accustomed to it, and so surrounded by it, that we do not perceive it, and will hardly believe that it exists. Could we be transported to some world of purity and holiness, we should then feel it most sensibly, for it would crush the soul beneath its weight.

My young readers, if any of you are inclined to disbelieve that the heart is "desperately wicked," I would ask you to try upon yourselves the experiment of that young man, just mentioned. Look at all the actions you have done for one day, and see how many of them you did because you loved God, and wished to please him. More than one person, by doing this, has

been convicted of sin, and brought to repentance and faith in Christ.

We will now look at three things necessary to every one who would return from his wanderings, and seek the forgiveness of God. The first one is, *conviction of sin*. No person can ever become a Christian, who is not first convicted of sin; for it is the very first step to be taken. Will a man go to a physician to be healed, before he is convinced that he is sick? No more will a sinner return to God, before he is convicted of sin. Do you ask how you may have this conviction of sin? It is the work of the Holy Spirit; but he generally uses means. If you read the Bible seriously, and compare yourself with what that book says you ought to be, you can hardly fail to be convicted that you are a sinner. But you must not wait for more conviction. Many mistake here. They feel that they are sinners, but do not experience that anguish and remorse which sometimes accompany strong conviction of sin, and which they suppose necessary to repentance. They therefore think they must

wait till they have more conviction. But this is wrong. Go and do your duty, and repent of your sins, and you will then feel that you are a sinner, and see the utter depravity of your heart. You will then feel constrained to say, with Job, "Behold I am vile. I will lay my hand upon my mouth." Or, with David, "Mine iniquities are gone over my head." Or, with Isaiah, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Or, with Daniel, "O Lord; to us belongeth confusion of face." Or, with Paul, "O, wretched man that I am! who shall deliver me from the body of this death?" Or, with our own excellent Payson, "I know that I am every thing that is bad, summed up in one."

The second thing necessary for salvation is, *repentance*. Conviction of sin is of no use, if it is not followed by repentance. Those holy men just mentioned were not only convicted of their sins, but they repented of them, and turned from them. So must you and I do, if we would aspire to the blessed inheritance to which they have

gone. But what is repentance? It is sorrow for sin, not merely because of the penalty, but because we have offended God, and injured our Redeemer. It is such sorrow as Job felt, when he repented in dust and ashes. It is such sorrow as David felt, when he wrote the fifty-first psalm. It is such sorrow as Peter felt, after he had denied his Lord. It is such sorrow as the prodigal felt, when he said, "Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son." Happy is he who knows from his own experience what this repentance is! Happy is he who can adopt the language of the beautiful hymn,

"I love in solitude to shed
The penitential tear,
And all his promises to plead,
When none but God is near."

Faith in Christ is the third and last great requisite, in order to become a Christian. But what is Christian faith? It is simple, childlike belief in the word of God, and in Jesus Christ as our Mediator and

Redeemer. To illustrate this, let us take the case of the mariner. He is far away on the water, and is tossed about on the troubled waves of the sea. Above and around him, nothing is to be seen that can guide him in his course, except the glimmering stars; and these the angry tempest often veils from his sight. How is he to find his path over this trackless ocean? How is he to reach the port for which he has so long been sailing? Ah, in yonder little box, to which he so often turns in the hour of danger, he has a friend, a guide, that never misleads nor deceives him; it is his COMPASS. He did not make it himself, and perhaps does not know who did make it; yet he trusts his life and property to its direction. He knows not when or where it was made, and yet he firmly believes that it will lead him right. He cannot even tell why its needle always points to the north; yet he thinks it none the less valuable on that account.

This, young reader, is FAITH; such faith as I would have you exercise in the Bible, and in him who died for you. You are on

the voyage of life, sailing for an eternal haven. Christ has pointed you to the right way, and has given you his word for your guide. If you believe on him, and exercise in the Bible the simple faith which the mariner exercises in his guide, then you will surely reach at last that heavenly country to which the "pleasant way" leads the pilgrim. If you can truly say, with Job, "*I know* that my Redeemer liveth," you will soon be permitted to behold this Redeemer, and to realize what you once saw through the glass of faith. If you can look to him with the faith which the ancient people of God exercised, when they looked upon the brazen serpent, your cure will be no less certain than was theirs.

In the eleventh chapter of Paul's Epistle to the Hebrews, we have a beautiful description of faith, with illustrations of it drawn from Scripture history. It is a very interesting chapter, and I would recommend to all my readers to turn to it and read it.

When one has experienced conviction of sin, repentance, and faith in Christ, to him old things have passed away, and all things have become new. In place of the evil passions and propensities of the natural man, he has now a beautiful train of virtues and graces. *Love* to God and to man now burns in his breast—a holy flame, kindled by a spark from heaven. *Joy* has taken the place of despondency. This the world cannot take from him, though it despise and persecute him; for he can “take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ’s sake.” *Peace* has taken possession of that troubled soul, which once, like the restless waters, cast up mire and dirt. *Long-suffering* is now practised by that heart which formerly was impatient and revengeful. *Gentleness* is put on, and the lion has become a lamb. *Goodness*, to all men, has succeeded unkindness and selfishness. *Faith* “lifts up the tearless eye,” and sees the promises afar off. And *meekness* sweetly subdues

the proud heart. These, young reader, are the "fruits of the Spirit,"—the graces that dwell in the Christian's heart; and O, who does not hunger, and thirst, and pant for them?

I have thus explained to you, my young friends, the three great things that must be done by every one who would become a pilgrim to Zion, and I have told you of those graces which take up their abode in the pilgrim's heart. I wish now to impress upon you the importance of *early* piety. If there is one thing more pleasing to the Lord than any thing else, it is to see his wandering children coming to him in their childhood, before they have begun to serve Satan, and choosing him as the Guide of their youth; for,

"A flower, when offered in the bud,
Is no vain sacrifice."

I have said that the sinner, in his wanderings from God, may be compared to a star which has shot from its orbit. To

carry the figure out, we see that every day the star keeps on in its own course, its return becomes more difficult and less probable; for, besides going further from its orbit, the sun's attraction becomes less each day. So is it with man; and this is another reason why we should *early* return to him whom we have forsaken. Every day we live in sin, we go farther from God, and give Satan the greater strength over us. Therefore, if we do not return in our youth, instead of shining as the stars for ever and ever, we may become "wandering stars, to whom is reserved the blackness of darkness for ever."

The possibility that we may die young, is another reason why we should early become reconciled to God. Death is never idle. His arrows fly thick and fast around us, and daily admonish us to be prepared for that fate which we cannot avoid.

Another reason for early piety is, we may grieve the Spirit. No man can come unto God, except the Spirit be with him;

yet God has said, "My Spirit shall not always strive with man." Yes, if we persist in refusing to obey the whisperings of the Spirit, we shall be left to ourselves. But if we obey them in youth, when we first hear them, we shall be in no danger. O, how sad is the state of that man, who has been given over to perdition by the Spirit of God! "If I weep over that body from which the soul is departed, how should I weep for that soul from which God is departed!"

"Grieve not the Spirit of the Lord,
The holy one from heaven;
The Comforter, beloved, adored,
To man in mercy given."

My young reader, are you a Christian? If you are, then you have an inheritance which princes might covet. You are walking in a way of pleasantness and a path of peace. You have nothing to fear from God, for he is your best friend. You have nothing to fear from man, for God will protect you. When you rise in the

morning, you feel the grateful emotion of love to God for his kindness; and when you retire at night, you cheerfully commit yourself into his hand. O, happy condition! But, if you are not a Christian, how sad is your state! The most powerful friend you have is but an arm of flesh; and he who could annihilate you with his will is angry with you every day. You have chosen a path that leads directly from God and from heaven. O, wretched state! Why will you remain in it? Flee now, in your youth, for the ark of salvation, and there seek a friend in him who is able to succor you in the hour of temptation, defend you in the hour of adversity and danger, and give you the victory in the hour of death. Rest not, till you find yourself pursuing the "pleasant way,"—the path that leads up to God.

"Come while the blossoms of thy years are brightest,
Thou youthful wanderer in a flowery maze;
Come while thy restless heart is bounding lightest,
And joy's pure sunbeams tremble in thy ways.

Come while the morning of thy life is glowing,
Ere the dim phantoms thou art chasing die ;
Ere the gay spell which earth is round thee throwing,
Fades, like the crimson from the sunset sky."

CHAPTER XI.

CONCLUSION.

"Sleep not, the Saviour cries,
On this low earthly ground ;
Press on, press on, above the skies,
There shall your rest be found."

IN bringing this book to a conclusion, I wish, my young friends, to give you several reasons why you should walk in the way that is here laid down. The first reason is,

1. It is a "*pleasant way*." As was observed in the beginning of this book, we all like pleasant things, and all wish to pursue that path which will afford us the most happiness. And where, I would ask, can you find a path so pleasant as that which leads to heaven? Where can you

find such holy enjoyment and pure happiness as the pilgrim to heaven enjoys? I know it is not such pleasure as the wicked value most. No, it is a higher and purer pleasure than that which they seek. It is a pleasure which an approving conscience affords. It is a pleasure which springs from a consciousness of doing right. It is in some degree like the pleasure which all holy beings experience. What a strong reason is this why we should walk in wisdom's ways!

2. Another reason why we should walk in the "pleasant way" is, it leads upwards, to heaven and to God. In this world, all men are born equal, and on a level, in regard to moral character. But they do not long remain so. One class enter a path that leads downward, and pursue it with mad infatuation. It is an easy path, and holds out many alluring pleasures; and the pilgrims in it forget that they are descending lower, and further from God, at each step they take. But another class enter into a path that leads upward.

Though it is an *up-hill* path, yet the consciousness that they are ascending towards God and heaven, cheers and sustains them. As the eagle soars far above the groveling inhabitant of the world, and aspires to purer air, and clearer light, and loftier joy than earth affords, so the pilgrim in the "pleasant way" soars upwards, to commune with God, and aspires to the pure joys of heaven. They who enter into this path, "shall mount up with wings, as eagles; they shall run, and not be weary; they shall walk, and not faint." And at last, when they have reached the summit of their hopes,—the end of their flight,—they shall sit down for ever at the right hand of God, with harps in their hands, and crowns on their heads, never more to breathe the tainted air of sin, or to grovel in worldly enjoyment. O, what a happy place is the pilgrim's home!

"Where the pilgrim reposes,
The fields are all green;
There day never closes,
Nor clouds intervene.

O, the forms that are there,
Such as eye hath not seen !
O, the songs they sing there,
With hosannas between,
While the river of life flows freely."

O, who would not pursue the path that leads to such an end? Who would not soar above the world, if he may aspire to such pure joys as these? Who will not adopt the language of the poet,

"Swift as an eagle cuts the air,
We'll mount aloft to thine abode ;
On wings of love our souls shall fly,
Nor tire amid the heavenly road."

3. It is the way in which God evidently wishes you to walk. If you obey the commands of the Bible, and walk in the straight and narrow way, you will obtain his love and favor. What a reason is this for obedience! To obtain the love and favor of so great and holy a Being, is surely honor enough for an angel; and will you not strive after it? On the other hand, if you refuse to walk in the "pleasant way,"

you will call down upon your heads the punishment of disobedience. Dare you do this, and incur the displeasure of God, and become one of those with whom he is angry every day? Remember, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." This is the way which God would have you avoid.

4. You should also walk in the "pleasant way" from love to your fellow-men. If you choose the way of death and destruction, you will probably carry others with you, and thus become the murderer of their souls. O, what a fearful guilt to incur! But if you are journeying towards heaven, you may perhaps be the means of leading some soul with you, which would otherwise have gone to ruin. Besides this, the course you pursue will have great effect in this life. The man who is destitute of virtue, is a terror and a curse to all around him, and he does much injury to his fellow-men. If you love your neighbor as yourself, therefore, you will certainly avoid

such men, and detest their vices. You will always be found with that blessed company who walk in the ways of pleasantness.

5. Love to your country should also stimulate you in the path of virtue and religion. I will not ask you if you love your country; for I think I hear you already saying,

“Before all lands in east or west,
I love my native land the best.”

It is natural and right that you should do so; and it is pleasant to find this patriotic feeling beating in the youthful heart. But, my young friends, if you love your country, will you not show it? Do not say that there is nothing to do. Our country must have a *character*; and you, and I, and all our countrymen, are to decide what this character shall be. Our pious fathers laid the foundations of this nation in religion and virtue; and even now, the Statute Book of this State recognizes the virtues

which I have been urging upon you as "the ornament of human society, and the basis upon which a republican constitution is founded." The same book also declares it to be their tendency "to preserve and perfect our republican constitution, and secure the blessings of liberty." We see, by this, how important these virtues appear in the eyes of those who make our laws.

But if the people neglect those virtues upon which our country rests, and depart from God, we shall undoubtedly lose our liberty, and peace and happiness will give way to anarchy and destruction. It is for these sins that the Jewish nation has been so remarkably peeled and scattered among all people. It was these sins that brought the renowned and splendid republics and kingdoms of antiquity to nought. And if our own country should ever share a similar fate (which God forbid), it will doubtless be owing to the same sins. How important, then, that the young should early learn to avoid these sins, that they may

shun them when they become the citizens and rulers of the land! How important that they should early practise the virtues and govern themselves by the rules of the "pleasant way," that in after life they may carry them out! Young reader, as you love your country, beware how you slight these virtues; lest you have occasion to take up the mournful lamentation of the prophet,—“Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. Our necks are under persecution; we labor and have no rest. Servants have ruled over us: there is none that doth deliver us out of their hand. The joy of our heart is ceased: our dance is turned into mourning. The crown is fallen from our head: wo unto us that we have sinned!”

6. If all these reasons are not sufficient to persuade you to walk in wisdom's ways, there is another, which I will mention. It is this,—your own happiness requires you so to do. Do you expect to be happy in

the service of sin? Have you not yet learned that each sinful action is a "root that beareth gall and wormwood?" Have you not yet learned that "the way of the transgressor is hard?" I can assure you that you will find it out, if you ever walk in the transgressor's ways. But I trust you will never know it by experience. I hope it is your intention to live a virtuous and pious life, and thus render yourself and all around you happy.

7. The seventh and last reason why you should walk in the "pleasant way" is, because death will soon overtake you, and then you must render up your final account. My young friends, do you think you are too young to die? Do you put death far away? It was a remark of a very wise Roman, that though death may be before the old man's face, he may be as near the young man's back. Have you forgotten this? Remember, in future, that death may be close at your side, though you are young, and in the bloom of health; for "death loves a shining mark." Ah

yes, the freshest and fairest flowers often wither before mid-day.

To the faithful pilgrim, who has trod well the path marked out in the Bible, death has few if any terrors. It is but the end of his journey. It is a conveyance over Jordan, to the promised land,—the heavenly Canaan. It removes him from a world of toil and suffering, to a world of endless happiness. He is no longer to contend for the victory, but is to receive the conqueror's crown. Is it strange that the Christian pilgrim departs without a sigh? Is it not rather strange that we should be so contented to remain behind? There is truth in that beautiful verse,

“Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.”

But how different is it with the vicious man! To him, death is often terrible and hideous; for it summons him from a world where he has had little restraint, to a world

of retribution. He has no hope, to prove as an anchor to the soul. He has no faith, to brighten the prospect before him. He has no love for that Being to whom he is going, which might render the meeting a joyful one. No, he must launch out into the ocean of eternity, without a single friend that can render him the least assistance. O, how sad and wretched must he be! Who would wish to follow in his footsteps?

But this is not the end. Where will he go last of all? Will he go to that bright world, where a glorified Redeemer reigns, surrounded by angels and saints? O no, it cannot be. He "shall go away into everlasting punishment," "where their worm dieth not, and the fire is not quenched." Some, who call themselves Christians, may boldly deny this doctrine, and tell you that he will at last be saved; but, in the language of the apostle, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

And now, in conclusion, my young friends, let me entreat you, in the language of Solomon, "to know wisdom and instruction; to perceive the words of understanding, to receive the instruction of wisdom, justice, and judgment, and equity." Strive to walk in the path of virtue, for "her ways are ways of pleasantness, and all her paths are peace." Endeavor to obey the injunction of the wise man, "Ponder the path of thy feet;" and thus be sure that you walk in the "pleasant way." Finally, live as you shall wish you had, when laid upon the bed of death; and remember this thought, as expressed by Hafez, the sweet poet of Persia,—

"So live, that, sinking in thy last long sleep,
Calm thou mayst smile, while all around thee weep."

Then, should you be spared to wear that "crown of glory,"—the venerable gray head, you will be enabled to look back upon your life with pleasure, and you will go down to the grave as a full shock of

corn, ripe for the harvest. But, should an all-wise Providence call you hence while yet young, yours will be the gain. You will have nothing to fear, but every thing to make you happy; and, as your mourning friends bend over your grave, a heavenly smile may light up their countenances, and chase away their tears, as they write upon your tombstone,

“This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how sweet a flower
In paradise would bloom.”

H Y M N .

**"If we will turn away from sin
In childhood's early day,
The Lord will make us pure within,
And take our guilt away.**

**He'll lead us in the PLEASANT WAY
Of holiness and peace,
And guide us thus to endless day,
Where sin and sorrow cease.**

**O, stay not on the road to death,
But to the Saviour come;
Then, when we lose life's fleeting breath,
He'll send and take us home."**

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